A SERMON PREACHED AT CHEANIES AT THE BVRIALL of the right honorable the Earle of Bedford, the 14. of September. 1585.

By Thomas Sparke, *Doctor of Diuinitie.*

BLESSED ARE THEY THAT DIE IN THE LORD. Apoc. 14. 13.

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Imprinted at London:
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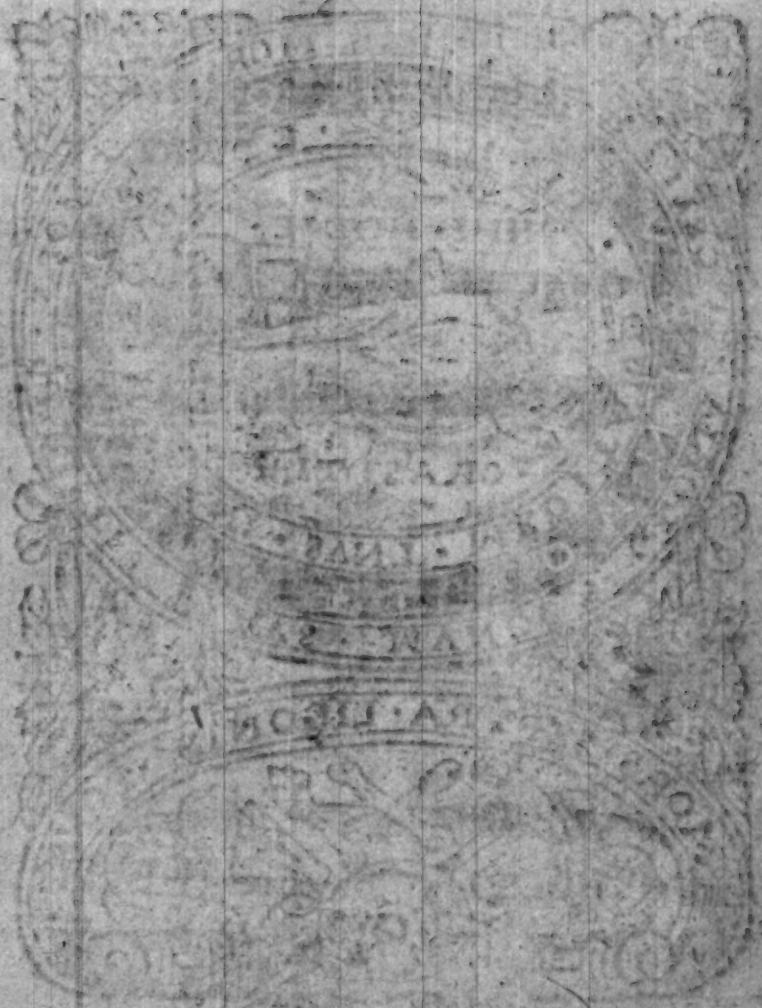

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TO THE RIGHT HONORABLE, ARTHVR LORD GRAY OF WILTON KNIGHT OF THE noble order of the Garter, his verie good *Lord and Patrone:* Thomas Sparke *wisheth* the encrease of all good spirituall graces, with health, wealth, and true honor, to Gods glorie, and his owne full contentation and comfort.

SInce the preaching of this funerall sermon following (right honorable) I haue beene earnestly vrged, and entreated both by wordes and letters of good brethren to commit the same to writing, and so to the print. And in deede their dealing with me therin hath been so effectual, that, though I had rather preache ten sermons, than penne one, and haue alwaies hitherto beene verie hard, considering the multitude of books alreadie published, to be intreated to publish anie of my poore labors, yet in this, loe, I am ouercommed. And truely amongst diuers other reasons mouing me to yeelde hereunto, this hath not beene one of the weakest, that thereby not only they which heard me preach it might for that present haue so noble an example both of sincere religion, and holie life sounded in their eares, but also both they & others at their pleasure might haue the same

laide downe before their eyes, to the stirringe vp and prouoking them, the rather by consideration of the doctrine set downe in this sermon, to immitate and folow the same. For seeing it hath pleased our God (no doubt of great mercie to him) thus, as he hath, to take him in peace from vs, that wee cannot any longer enioy him liuing amongst vs, as he hath done, yet by this and such like meanes after a sort (I hope) to the good of manie he shall liue still. Nay I am out of doubt of it, that as his death was precious in the eyes of the Lord, so he shall be had in euerlasting remembrance, and his name shal neuer be put out. In the meane time it is greatly to be wished, that wee, whome he hath left behind, would take occasion by this his taking from vs to learne that, which euen thereby wee haue iust occasion giuen vs of the Lord to learne, which is, to feare that the Lord is in preparing some great scourge for vs for our great vnthankfulnes after so many benefits both heauenly and earthly a long time bestowed vppon vs, in that he beginneth thus to gleane from vs (least they should see to their griefe the euils to come) such deare seruants of his: and thereby also to take occasion to repent, and to turne vnto the Lorde vnfeynedly, that so he may turne the deserued euil daye from vs. For in the third of *Esay*. 3 for the like sinnes and transgressions of the people, as are amongst vs, the Lorde threateneth, that euen

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therefore he would take away the honourable and wise counseller. And yet notwithstanding this plaine warning afterwarde the Prophet complaineth thus: The righteous perish, and no man considereth it in his heart: and mercifull men are taken away, and no man vnderstandeth, that the righteous is taken away from the euil to come, *Cap.* 57. 1. And I feare though the Lorde hath not barely threatened, but in deede hath taken away from vs an honorable and wise counseller, in that this worthie Earle of Bedford is now dead and buried, that yet most iustly the Prophets complaint may be renued amongest vs. God of his mercie therefore giue vs grace better to consider thereof euery one of vs, that wee maye finde out the Lordes counsell therein: and so take occasion, by an effectuall and vniuersall turninge vnto the Lorde to preuent the euill thereby, and by such other like examples threatened to come vppon vs. It may bee that the enuious and malicious Papist (who alwayes gathereth poyson thence, from whence he shoulde and might, if he had the grace, gather honie) will not sticke to thinke and saye also, that God hath taken him away, as he hath, and his three sonnes with him in his anger and displeasure towardes him and his house. But whosoeuer considereth the doctrine set downe in this sermon, they all liuing and dying in the Lord, and in her maiesties loyal and faith-

full obedience, as they did, he ſhal be enforced to confeſſe that (by what meanes, or by what kinde of ſickeneſſe ſo euer they parted hence) they died in the fauour of God: and who ſo weigheth further, that it is the Lords propertie to beginne euen at his owne houſe, thereby to worke a greater terrour in others, and withall foreſeeth what heauie plagues, and miſerable dayes our ſinnes daily crye and call for, he cannot chooſe but ſee, that the Lorde herein hath ſhewed a marueilous great mercie to him and to thoſe of his houſe. Truely by occaſion hereof rather (to the aſtoniſhment of al Papiſtes, who obey not the Goſpel of God) wee may ſay with *Pet. 1. Epi.* 4. 17. The time is come that iudgement muſt begin at the houſe of God. If it firſt beginne at vs, what ſhall the ende be of them, that obey not the Goſpel of God? But (to leaue this noble Earle and his ſonnes in the hands of the Lord in bleſſed reſt & peace, and theſe malitious papiſtes to themſelues as men in whome their ſinne of ſpirituall whoredom with the gariſh & Babylonical harlot is growen to ſuch rottennes in their bones, that there is ſmal hope, or rather none at al of their recouerie, ſuch is the iudgement of God vpon them, becauſe light is come into the worlde, and yet they loue darknes more than light) concerning this ſermon following (right honorable) it may be in peruſing of it you will find ſome difference in it, from that which you

heard.

heard. In words it cannot be but there is, becauſe I had taken but ſhort notes before, and it is impoſsible for me to call to remembrance the verie words, wherein I vttered it. But as for matter I am ſure you will perceiue it is all one with the other, & in words too, as neere as memorie could wel ſerue to call them to mind. In deede becauſe then when I preached it in diuers pointes I was enforced (as I thinke you might wel perceiue) through the ſhortneſſe of time left & alotted me, but ſummarily to touch many things, that more at large I had purpoſed to haue proſecuted, and therefore perhaps then was the obſcurer, I haue here in this according to my full purpoſe & premeditation then ſet them down, whereby it groweth to be ſomewhat longer now, than it was then. The hardnes and vnpleaſantnes of the ſtile I muſt deſire your Honour, and all others to beare withall. For (as you know) my manner is not at any time to ſtudie for words, but for matter. Which ſo I deliuer in ſuch woordes as I maye be vnderſtood of them that heare mee, I care for no more. For the thing onely that I alwaies ſeek, is to edifie them that heare me with as good & neceſſarie doctrine as I can. As for glorioulneſſe of words & pleaſant and delicate ſpeach, I thinke it becommeth the Philoſophers chaire, but not the pulpit. For I find, that *Paul* hath writte, that he was not ſent to preach the Goſpel with wiſedome of wordes, leaſt the

crosse of Christ should be made of none effect, 1. *Cor.* 1. 17. And therefore when he came among them he saieth he came not with excellencie of words, or of wisedome, shewing vnto them the testimonie of God. For he esteemed not to know anie thing among them, saue only Iesus Christ, & him crucified, 1. *Cor.* 2. 1. 2. Sometimes there are some sentences of the doctors and ancient fathers interlaced, but they are not by me at any time alleaged, as though their testimonie or iudgement were a sufficient argument to ground a truth vpon. For al truth must haue & hath his sufficient warrant from the canonicall Scriptures, and hauing so, it is a truth though all the doctors & fathers should gainsay it. I onely therefore bring them in as witnesses of the trueth in their times receiued, partly to shewe the popish vaine bragge of antiquitie in these points, & partly to beate them from their errours with their owne weapons. Howbeit herein I haue beene verie sparinge, though in deede I might haue beene in the citing of them verie plentifull, they are so ful of excellent sentences to the same endes and purposes, for the which these fewe out of them were alleaged. Now my reasons that moue me to be so bolde, as to make this Sermon appeare again after this sort vnder your lordships protection, making my choise of you to dedicate it vnto, are these: First, I am perswaded that you were a principall meane, that I was occa-

sioned

sioned first to conceiue & preach it. Secondly, you are the man, to whome among all other, and aboue all other, I am most bound for your manifold kindnesse diuersly shewed vnto mee: and therefore he that may most iustly chalenge all dutifulnesse, and tokens of thankfulnesse, which lie in my poore power to shew: amongst which I beseech you accept this as one, though it be but a small one. Thirdly I knowe such is your sincere affection to the trueth of doctrine therein contained, and such was your vnfained loue and affection towardes him, whose memorial it stil reuiueth: that as you tooke pleasure in hearing of it once, so you will delight your selfe in reading and perusing of it often. Which reasons considered I hope you wil bear with my boldnesse herein, and others I trust, whosoeuer they be, will approue of this my so doing. And therefore beseeching the Lorde of his mercie long to preserue you, and your vertuous and good wife my verie good Ladie with all your children in health, all true honor & prosperitie, I cease from any farther troubling of your Honor at this time. At Bletchley the 25. of September.

1585.

Your honours alwaies to commaund,
THOMAS SPARKE.

Dedicatorie.

sioned first to conceiue & preach it, Secondly, you are the man, to whome among all other, and aboue all other, I am most bound for your manifold kindnesse diuersly shewed vnto me: and therefore he that may most iustly challenge all dutifulnesse, and tokens of thankfulnesse, which lie in my poore power to shew: amongst which I beseech you accept this as one, though it be but a small one. Thirdly I know such is your sincere affection to the truth of doctrine therein contained, and such was your vnfained loue and affection towardes him, whose memorial it still reuiueth: that as you tooke pleasure in hearing of it once, so you will delight your selfe in reading and perusing of it often. Which reasons considered I hope you will bear with my boldnesse herein, and others I trust, whosoeuer they be, will approue of this my so doing. And therefore beseeching the Lorde of his mercie long to preserue you, and your vertuous and good wife my verie good Ladie with all your children in health, all true honor & prosperitie, I cease from any farther troubling of your Honor at this time. At Bletchley the 25. of September.

1585.

Your honours alwaies to command.
THOMAS SPARKE.

The Text. Apocal. 14.13.

I heard a voice from heauen saying vnto me, write: Blessed are they that die in the Lord thencefoorth: euen so saith the spirite, that they rest from their labours, and their workes accompanie them.

THis present occasion considered (right honorable and dearly beloued in our Lord and Sauiour Iesus) this portion of Scripture offereth most fit and necessarie matter, both to me to speak of, and to you to heare. For (as you may well perceiue) herein is set downe, what the state and condition of all those is, that die in the Lord, yea, immediatly vpon that their death. Of which number (I hope) all you here present are fully perswaded, this honorable person, whose funeral day here this is, was one. And the more reuerently both to moue mee to speake thereof, & to prouoke you all the more attentiuely to listen to that which is therein auouched, we are to wey that that, which herein is set down is a proposition or assertion not first deuised, uttered, & recorded by the will & wit of man, but which came down from heauen, left in writing thus vnto vs by expresse and speciall commaundement from thence, confirmed also to be

The certaintie of the truth in the Scripture contained noted to breede attention and obedience thereto.

most

most true by the assent and approbation of the holie Ghost. For Iohn the beloued disciple of Iesus Christ, and a faithful witnesse testifieth vnto vs, that he heard a voice from heauen commaunding him to write it, & also he telleth vs, that this heauenly voice had no sooner tolde him, that the thing which he should write was this: Blessed are they that die in the Lorde thencefoorth, but that the spirit said yea vnto it: adding further: that such rest from their labors, & that the works of such accompanie them. Wherfore in the feare of God, we are all of vs so to consider of the matter taught vs in this proposition, as of matter most weightie, most certaine & true. For if Iohn him selfe had left it in writing but by the ordinarie direction of his Apostolike spirit, we ought not at all to haue doubted, either of the necessarines, or certaintie thereof. For euen thereby both he and al the rest of his fellowes writers of the canonicall Scriptures were euer preserued in their writings both from all erring in their writings, & also from committing vnto writing any nedeles or vnprofitable thing. How much lesse, it being (as you haue heard) most earnestly affirmed, & by most inuincible authoritie confirmed & strengthened, may we doubt of any thing taught vs in this heauenly oracle? Put of all doubt euen hereby we are, to begin with al, al of vs fast bound most readily to beleeue euery thing to be most certainly true which herein is taught, what soeuer we haue thought heretofore, or flesh

and bloud can say to the contrarie hereafter: otherwise most gracelessely we should call into question, whether there be truth or no in a most vehement asseueration of the Almightie, which once to doe were blasphemie.

The scope and drift, that our most wise and louing God had in causing these words to be registred and recorded in this booke after this sort, to the eternal consolation of his, considered, we shall euen thereby perceiue, that it was not without verie great cause, why euen thus they were set downe. For it appeareth in certaine chapters before this, whereof these wordes are a part, that it was reuealed vnto Iohn, how Antichrist shoulde come, growe, and florish in his kingdome to the eclypsing of the trueth maruelously. Wherefore in this Chapter (as our verie aduersaries are compelled to confesse) to his comfort, & the farther consolation of the church, the Lorde vouchsafeth to reueale vnto him the fall of Antichrist & the manner how in this sort, first in causing him to see an Angel flye in the middest of heauen, hauing an euerlasting Gospell to preache vnto them, that dwell on the earth, to euerie Nation, Kindred, Tounge, and people, saying with a lowde voice: Feare God, and giue glorie to him, for the houre of his iudgement is come, worship him that made heauen and earth, the Sea and the fountains of waters: and then in causing him to see an other Angel following, saying, It is fallen, it is fallen,

The scope occasion & other circumstances thereof.

Babylon

Babylon the great citie. For she made al nations to drinke of the wine of the wrath of her fornication: and thirdly in causing him to see & heare a thirde Angel following the other two, saying with a loud voice: If any man worship the beast & his image, and receiue his marke in his forehead, or hand, the same shal drinke of the wine of the wrath of God, yea of the pure wine, which is powred into the cup of his wrath, and he shal be tormented in fire & brimstone before the holy angels, & before the lambe, & the smoke of their torment shal ascend euermore: and they shall haue no rest day nor night which worship the beast, & his image, and whosoeuer receiueth the print of his name. Wherein in effect is shewed (as it is also written .Thes.2.) that after Antichrist shal haue shewed himselfe in his full, then yet, when God shal see it time, that he woulde by the spirite of his mouth, that is, by the effectuall preaching againe of the Gospel (which Antichrist had smothered) bring him to a desperate consumption. Which once being brought to passe of the great mercie of the Lord towardes his church by this light then so come into the world, & shining therin, the Lorde teacheth here by the voice of the third Angel, that as manie as be desirous to escape eternal damnation should in any case so separate themselues from Antichrist & his religiõ, that neither in forehead nor hand they beare his marke, that is, that neither openly nor secretly they be any longer fauorers of him & his abhomi-

nations.

nations. And this more plainly after chap. 18. vpõ occasion of a reuelation like vnto this, which he had of the fall of the kingdome of Antichrist he doth warne vs of, by a voice from heauen, saying, Go out of her my people, that ye be not partakers in her sinnes, & that ye receiue not of her plagues. Which admonition Iohn by the spirite of Prophesie foreseeing would take place in a number, & that thereupon Antichrist & his confederates would take occasion of great griefe & anger seeing so their kingdomes to decaie, he burssteth out into these words saying: here is the patience of the Saints: Here are they that keepe the commandements of God & the faith of Iesus. As who should say, I foresee that when these things should come to passe, which the Lord hath foreshewed by the voyces of these three Angels shal, then they that leaue Antichrist to cleaue to Christ, & forsake his abhominable superstition to imbrace the sinceritie of the Gospel, shal maruellously be assaulted by Antichrist & his, to reclaim them againe by al meanes both faire and foule, sweete & subtile, sower & violent, insomuch that they then shal stand néede of perfect patience. For if it were possible (the deuises & meanes which he wil vse to repaire his kingdome againe withal wil be such) that the verie elect should be seduced, as Christ hath foretold Mat. 24. 24. Wherupon the words of my text follow, where incouragement is giuen to al men that shal liue to see Antichrist & his trecherie by the preaching again

of the Gospel thus detected & brought to his consumption to embrace the doctrine of the Gospel, and to leaue his, yea and constantly to perseuere both in the profession of their hatred & defiance of his abominations (though neuer so vniuersally liked before, yet & stil (the better to deceiue) offered in a golden cup) & also in their loue & liking of the sinceritie of the truth of the Gospel, though neuer so much slaundred by his to be a new doctrine & heresie, & persecuted also. For so farre off shal it be, that ye shal loose any thing (saieth the Lord vnto such in my text) if you take this course quite to forsake Antichrist and leane onely vnto & vpon Christ, that when he hath done his worst (which is, but to kill your bodies, and so to cause your soules to flit the sooner out of them) that I assure you without all doubt you shal immediatly thencefoorth be blessed, in that al maner of woe and paine shal be ended to you, and besides your sincere profession and holie conuersation must be rewarded with ioye and vnspeakable felicitie in heauen. Be therefore of good courage, the light shining amongst you againe, imbrace it & walke in it, haue no longer, either secretely or openly any further fellowship with the workes of darkenesse: if you haue, you haue heard the third Angel tel you, that then therefore ye shal be euerlastingly accursed & condemned. But if you haue refused them and wil liue and die in the sincere profession, and beliefe of the truth of the Gospel, whatsoeuer meanes Antichrist shal vse to draw

you

you backe againe vnto him. I say vnto you (and I say it most earnestly) you shalbe for ever blessed and happie. My text therefore commeth in as a preoccupation, to take away from all such as should fall from Antichrist to Christ by the preaching of the Gospel; all objections whatsoeuer can or may arise in their mindes to make them wauer or go backe againe vnto him. And for asmuch as the Lorde saw that these would be manie, yea & that in shewe so forcible to a man consulting with flesh and bloud, that he shoulde euen therewith be often amased, you see (right honourable) as I haue said, that not without verie great cause is this propositiõ, tending to their comfort and strengthening, vttered and recorded in such sort & manner as you haue heard. Wherefore whensoeuer there ariseth any reason or motion in our mindes to drawe vs backe from the sinceritie of the Gospel, to take againe the mark of the beast, either in our forehead or hand, then to strengthen our selues to withstande all such, let vs make our recourse vnto this place, & well wey this point, that here is damnation flatly denounced to all such, as after the sound of the Gospel, againe reuolt to Antichrist: and that there is most certainly saluation and blisse promised to those that refuse to doe it, and choose rather to loose their liues.

Now in the proposition it selfe thus and vpon this occasion vttered, wee haue to consider two things principally, that is, who they be, of whom The diuision.

the Lord therein speaketh, and what it is, that he speaketh of such. The first is expressed in these words, They that dye in the Lord: the latter in these, Are blessed thencefoorth: euen so sayth the spirit, that they rest from their labours, and their workes accompany them. Wherof orderly now I am to speake as the text offereth occasion, and as the time wil permit mee. Though this particle (al) nor ani like, be not prefixed, yet (no doubt) it is necessarily to be vnderstood. For the proposition being indefinite, and the latter part thereof so vndoubtedly and vnseparably belonging to the former, as it doth, it must needes be equiualent to an vniuersall proposition, and therefore all one in effect with this. All they that die in the Lorde are blessed thencefoorth: besides the vsual manner of the scripture, which is to set downe vniuersall propositions indefinitely, confirmeth the same, as Iohn. 3. 6. & 18. And by the Lorde, we haue here to vnderstande our Lord and sauiour Iesus, whose vsuall title in the scripture this is, as Rom. 1. 3. 1. Cor. 1. 2. 2. Cor 1. 3. and that worthily, both for that he is our creator, and also redeemer, it is confessed of al, and denied of none. But what it is to die in the Lorde here in this place all interpreters be not of one minde. Some vnderstand it generally of all those which die in the state of grace, & fauour of the Lorde, through a sound and right Christian faith in him: other some take it, that onely hereby Martyrs are ment, and therefore these words ἐν τῷ Κυρίῳ which

The propo-sition is v-niuersal.

By the Lord is meant Christ.

What it is to die in the Lord.

worde for woorde sounde, in the Lorde, they translate for the Lord, or for the Lords cause. Which later interpretation the Papistes best like of, as appeareth in the Rhem. notes vppon this place. For the place so taken (saye they) it maketh not at al against our doctrine of Purgatorie. For we neuer taught that Martyres went thither, but haue alwayes confessed, that such are immediatly after their death blessed. Of whome with Augustine *Sermone de verb. Apost.* 17. we (say they) haue allwayes said, that he doth iniurie to a Martyr, that prayeth for a Martyr. Wherfore it shal be verie necessarie to consider whether of these interpretations is the rather in this place to be followed. They that followe the latter, vrge this as the onely reason of their so doing, that the circumstantes of the place leades them to take it as spoken only to the comfort of those that through the tyrannie of Antichrist shall loose their liues for the profession of the pure doctrine of Christ. That it is spoken to the comfort of such, yea and especially to the comfort of such, I will easily graunt: but onely to the comfort of such, and therefore onely of such, I cannot in anye case thinke. For (no doubt of it) the Lorde hauinge foreshewed vnto Iohn the fall of Antichristes kingdome, and the maner howe, & consequently hauing let him in spirite foresee, howe he would fret and chafe against all those, that being admonished by the Gospell shoulde fully separate themselues from him, to rest onely in and vppon

Christ: as he did therupon foresee, that he would raise cruel persecutiõ against them, that through the feare thereof he might reclaime them: so hee (without all peraduenture) in spirite foresawe, that no faire meanes, or subtile perswasions would be omitted, to heale vp the wounde of the beast againe withal: and that the saintes of God should finde it as harde a matter to stand stedfast in Christ vnto their liues ende against those assaultes, as against the other, that is his cruell persecution. For daily experience teacheth, that this way he preuaileth more a great deale, than by the other. And therefore if there were cause why these wordes of my text shoulde be vttered and recorded to animate and incourage men in the time of persecution to stande stedfast in the trueth against Antichrist, there was as good cause, why they should be so also to the strengthning of men to liue and die in the same trueth, what faire allurements, subtil deuises, or cunning perswasions soeuer wer vsed to draw them from the same. So that as well he is tolde here, that he is blessed, that dyeth in his bed in a right and sound Christian faith (notwithstanding these meanes vsed to him before to seduce him) as hee that dieth in the fire for the profession of the same faith. And yet though they haue it graunted them that the wordes especially concerne Martyrs, yet vnderstanding the wordes generally, they serue as wel to the comfort of them, and rather better, than if they were true only in them.

For

For this argument followeth strongly, whosoeuer dyeth in the Lorde, that is in a right & sound Christian faith, he is thencefoorth immediately blessed, and therefore Martyrs, who not only die in that faith, but for that faith. Further, who knoweth not, that it is an vsuall thing in the Scriptures, and in all other good learning, to proue particulers by generals? And therefore what reason is there to the contrarie, but that here to the comforting of them that die for the Lord, the blessed state generally of all that die in the Lorde shoulde bee set foorth, wherein they might see them selues of all other vndoubtedly included? Hereby then it appeareth, that their reason of restraining the woordes to them onely that die for the Lord, is taken away, and therfore also the consequent, which they woulde inferre thereupon falleth to the ground. Besides this, diuerse reasons I haue, which inforce mee to vnderstande the woordes generally of all that die in the Lord, when and whereseoeuer, and they are these, firste it is somewhat harde to translate ἐν κυρίῳ which is, in the Lorde, for the Lorde. Secondly, when the circumstance and coherence of the text will wel suffer (as in this place) that it carrie a sence to the generall comfort of Gods church, then vnnecessarily to restraine it to some sort of members thereof onely, cannot be but a fault. For it is as it were a needlesse shrinking vp of the sinewes, and pulling in of the armes of the holie Scripture. And lastly in the inter-

preting of Scriptures, it is a rule greatly to bee commended, If the question of the sense arise vppon a phrase of speech, (as heere it doeth) to consider the vse of the same or like phrase in other places of Scripture, and to take it in that sense that best agreeth with the vse thereof in other places of Scripture. Nowe in this case wee neither finde, that to liue in the Lorde, or to dye in the Lorde, are taken in any other place for to liue or dye for the Lordes sake: but to dye in the Lorde, to bee taken in this generall sense, to departe this life in a sounde and right Christian faith, wee finde elsewhere in the Scripture. For 1. Thessalonians 4, (where it is euident that the Apostle speaketh generally of all those that shall haue a ioyfull resurrection) hee calleth them first those that sleepe in Jesus, vers. 14. after those that bee dead in Christ, vers. 16. where it were absurde to restraine these phrases to those onely that dye for Christes cause. For it were to restraine the comfort of the generall resurrection onely to such. These and some other such like reasons (as it shoulde seeme) haue enforced our Remishes vppon this place, (though they plainlye shewe, that they woulde verie gladly haue the words restrained onely to Martyrs, that so easily they might shift off the place when it is alleaged against their Purgatorie) to confesse that yet it may be taken as spoken generally of all that departe in the state of grace. Wherfore seeing this generall sense most

fully

fully and strongly answereth the circumstances of the texte, best agreeth with the letter thereof, offereth more general comfort to Gods children, accordeth best with the vse of the same, and other the like phrases in other places of the Scripture (in so much that our verie aduersaries, against whome moste that sense maketh, haue in print confessed that that may bee the sense) wee may safely conclude, that they which are heere spoken of, are all generally, that depart this life in Christ Jesus our Lorde, whether they liued or dyed before Christ, or since, or shall hereafter, and the children dying within Gods election and couenant.

This thus concluded and determined, it is worthie to be marked, that it is sayde, which die in the Lorde. For thereby wee learne, that vnlesse wee perseuere vnto our ende in refusing the beastes marke both in forehead and hande, that is, any way to be fauourers of the abhominations and superstitions of Antichrist (what means soeuer hee vse to seduce vs) and continue also in a constant and sincere profession of Christes trueth vnto our death, that here is no comfort at all offered vnto vs: but our portion is set down before by the voyce of the thirde Angel to drinke of the cup of Gods wrath, and to bee tormented euermore. Wherefore let euerie one of vs not onely take warning by the light of the Gospell shining nowe amongest vs, to separate our selues quite from Antichrist & his religion, & to

The necessitie of perseuerance.

be no fauourers of him or his opinions either secretly or openly, but let vs also imbrace the sincere religion of Iesus Christ, offered vnto vs by the Gospel, & perseuere in the zealous profession thereof, what meanes soeuer fraudulent or violent he shal vse to shake vs: and so doing we may be sure we are of the number here spoken of, else not. For it is written, He that perseuereth to the ende shal be saued, Mat. 10. 22. Be faithfull vnto the ende & I wil giue thée a crowne of life, Apo. 2. 10. and on the other side: No man that putteth his hand to the plough and looketh backe is méete for the kingdom of God, Luk. 9. 62. and most fearfully is the iudgement of God denounced against all Apostataes, and reuolters from a knowen trueth, Heb. 6. 4. 5. 6. & 10. 26, 27. and in the 2. Epistle of Pet. 2, 20, 21, 22. By this therefore that we haue heard alreadie wee see, that neither Turkes, Iewes, Pagans, nor Atheists can be of the number here spoken of, that die in the Lorde, because they do not acknowledge Iesus Christ so much as to be a Lord: yea, and that it is not ynough for a time neuer so well to acknowledge him to be Lorde and king, and profesle faith in him, vnlesse we perseuere in our so doing vnto our death, let Antichrist do what he can against vs therefore: and that so al backesliders from the sincere religion of Iesus Christ, are also shut out from this number of them that die in the Lord.

Further yet we are to weigh the force of this phrase

phrase (in the Lord) for it is of great importance, in that evidently thereby is taught vs, that there is a verie nigh coniunction and vnion necessarily required to be betwixt the Lord and them, that euer would be of the number of them that die in the Lord. It is not ynough therefore for such to know the Lord, what he is in nature, and what he is in office, and to be able & willing to vtter their knowledge, vnlesse therewithall they proceede euen to be in the Lord. For the former is but to come nigh him, which is nothing, except we get into him. The necessitie of this vnion betwixt vs & our Lord & saviour Jesus (or else wee cannot be saued) ariseth of this, that whereas our saluation lieth in an attonement & vnion betwixt God & vs, & there is no other meanes in the wisdome of God found out and apointed to vs men, hauing by our sinnes made a division betwixt him & vs to recouer this vnion again with God, but by becomming one with Christ Jesus our Lord in whose person for our sakes God-head & manhood be united, so that thereupon it must needes thus stand with vs, that vntill wee be in Christ, & so one with him, we remaine still dead in our sinnes & trespasses, at enmitie with God, and in deede without life before him. But when it is once come to passe, that wee are in him ingrafted & growing in him, then our heauenly father being well pleased in him, becommeth to be so also in vs for his sake. Whereupon it must needes be that our sinnes are forgiuen, and that

The necessitie of spiritual vnion with Christ

we are at one againe with God, and liue in deed in his sight, in that Christ liueth in vs and we in him. So that as necessarie as the vniō of the soul and bodie of man be to cause this temporall life: so needefull is the vnion of Christ spiritually to euery man to cause him liue before God. For as the body is dead when the soule is sundred from it: so whole man', though otherwise in respect of this common life he be neuer so liuely, is starke dead spiritually, whiles Christ & he be seuered. For as we read 1.Ioh.5.11. that this is a moste certaine truth, that god hath giuen vnto vs eternal life: so this is as certain (as it there followeth) that this life is in his sonne. Whereupon (as he saith in the next verse) thus the case stādeth, that he that hath the sonne hath life, and he that hath not the sonne hath not life. For confirmation of this doctrine of the necessitie of our spirituall and mystical vnion with Christ it serueth, that he is called the head, & al that shalbe saued, his church & body, Col.1.18. Eph.1.22.23. & that he is compared by himself (Ioh.15.5.) to a vine whereunto his heauenly father so ingrafteth all those, as branches, that shalbe saued, that they growe in him, and that also Iohn.6.55. where hee compareth his flesh to meate in deede, and his blood to drinke in deede, in the eating & drinking wher of lyeth saluation, and in the not eating & drinking whereof lyeth damnation as there he sayth expressely v.53.54. For by these metaphors it is euident (especially seeing the grounde of them is

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the similitude betweene the metaphor and the thing metaphorised) euen in this point, that as the body receiueth life from the head, and is dead without it: as the branch though it bee neuer so neere the vine stocke, yet if it abide not in it, and growe not in it, hath no life therefrom, and therfore withereth, and if it abide in it, then it liueth and fructifieth: and as the hungrie & thirstie haue not the benefite of meate and drinke to liue by, by comming where it is, seeing it, and knowing it, but by eating and drinking thereof, & digesting it, so that by the force of nature there may grow an vnion betwixt them & their meate: euen so it is as necessarie, that the Church be vnited to her head Christ, engrafted into him, & grow in him, & that euery one that would be saued eate him and drink him, & that so effectually, as that he may be their spiritual foode. For if it be thus they shall liue for euer by him, otherwise they remaine in death, wither & must perish. And therfore Christ (Iohn. 15. 5.) saieth: He that abideth in mee & I in him, the same bringeth forth much frute. And in the next verse he addeth: If a man abide not in me, he is cast forth as a branch, & withereth, & men gather them and cast them in the fire, & they burne. What a comfort is it then to al those that be the Lordes to read, how Christ (whose praier we may be sure was heard) hath prayed vnto his heauenly father, Iohn. 17. 23. that he might be in them, and his father in him, that so they may bs made perfect in one?

For

For hereby we may be assured, that he will find the meanes so to marie himself in spirit vnto all the elect, that they shalbe sure to be united vnto him, & made one in him, and he in them. It hath pleased the father, that in him should all fulnes dwel, Colos. 1. 19. and yet such is his goodnesse towards his Church (in that he hath taken vpon him to be the redeemer thereof) that he accounteth himselfe as it were imperfect without his bodie the Church, and therefore it is saide to be his fulnes, Ephes. 1. 23. Whereupon it is, that he and his Church ioyned togither by spirituall bondes appointed for that purpose as the head and bodie of a man be by naturall and bodily meanes, are accounted in the sight of God as one perfect man, whereof he is the head, and the Church his bodie, as it is euident to the diligent reader, Ephes. 4. 13. 15. 16. 1. Cor. 12. 12. & Gal. 3. 16.

The meanes to come to this vnion.

These things thus considered may breede in vs all here present (and I hope they haue) an earnest desire to knowe howe to get vnto this vnion and coniunction with Christ, whereby wee may be in him, and so to be the readier, when it shall please the Lord to call vs hence, to dye in him. And this is the thing that now next we haue to consider of. Concerning which wee are to vnderstand, that on Gods part offering this blessed vnion & fellowship vnto vs, his outward meanes is the whole ministerie of his worde and Sacraments. For we reade, Ephes. 4. that he hath appointed

pointed it namely to this end, to gather togither his Saintes, for the edification of the bodie of Christ, til we all meete togither vnto a perfect man, and vnto the measure of the age of the fulnes of Christ, in the vnitie of the faith, & knowledge of the sonne of God, by whome all the bodie being coupled & knit togither by euerie ioynt for the furniture thereof (according to the effectuall power, which is in the measure of euerye parte) receiueth increase of the bodie vnto the edifying of it selfe in loue, ver. 12.13.16. And Saint Ioh. 1. Epist. 1.3. plainly confesseth, that the end of his ministerie and his fellowes the Apostles was this, saying: That which we haue heard & seene, declare we vnto you, that ye may also haue fellowship with vs, & that our fellowship also may be with the Father, and with the sonne Iesus Christ. By the worde preached generally, the doctrine of this vnion is layd open to our eares: in the administration of the sacraments it is also, the better to make vs to embrace it, not only set before our eyes, but confirmed, particularly offered, & ratified vnto vs. Gods inward meanes whereby he maketh this outward effectuall vnto vs, is the effectuall operation of his spirite in our hearts. For it was he that opened Lydias heart to attend vnto the thinges that Paul spake to her saluation, Act. 16.14.15. And Paul may plant & Apollo water, but it is God, that must giue the increase, or else the other wil be to no purpose, 1. Cor. 3.6.7. Now the meanes on our part, wherby

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by the foresayde meanes wee are enabled to take & apprehende this vnion offered, is a sound and a right faith in Christ Jesus. I say sound, because it must be vnfeined: and right, because it must not be erroneous, nor heretical: in Christ Jesus, because to the apprehension of this fellowship with Christ, and consequently to all the mercies of God layde vp for vs in him, it is not enough to beleeue, eyther that he is, or what he is, vnlesse we beleeue also rightly in him being such a one. But in this I spake but of them of sufficient age and discretion. For, as for children borne in the Church, dying in their infancie, and others borne and dying idiotes in the same, born of such parents, as the couenant (Gen. 17. I will be thy God, and the God of thy seede after thée) belongeth vnto, no doubt of it the Lord can and doth by the force of his election and other extraordinarie meanes vnite vnto his sonne. And therefore wee are to hope, that such die in the Lorde. Understand therefore that I herein haue spoken, and in that, which followeth, meanie to speake only of those, to whome the Lorde giueth yeares and discretion, so that if the fault be not in themselues, they are capable of the doctrine of faith.

That by faith this vnion is attained.

Nowe to proue, that faith hath this office appointed vnto it of God, to apprehend Christ, and to make him our owne by the former meanes offered vnto vs, the scripture is most cleare and euident. For we reade Iohn. 1. 12. that as

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many as receiued him, to them he gaue power to be made the sonnes of God. For explanation whereof it followeth immediatly, euen to them that beleeue in his name. Ephes. 5. 17. Paule prayeth, that Christ may dwell in their hearts by faith. And in the 4. chapter of that epistle 13. ye haue heard that by the vnitie of faith & knowledge of the sonne of God we all meete together vnto a perfect man in Christ.

And who so duely considereth, what is written in the 6. of Iohn, from the 27. verse vnto the 57. of the same, he shall there plainely finde the premises, whereupon this conclusion is directly to be inferred, *ergo* to eate the flesh of the sonne of man and to drinke his bloud is nothing else but to beleeue in him, plainely and at large handled. For first there this proposition is handled, that to eate the bread of life is to doe nothing else, but to beleeue in the sonne: & then this, but to eat the flesh of the sonne of mã & to drink his blood is nothing else, but to eate the bread of life: whereupon it directly followeth, that therefore it is nothing else to eat the flesh of the sonne of man, and to drinke his bloud, but to beleeue in him. Which also is euident, in that you shall find in that chapter within the compasse of the foresaide verses, the same things both promised to the eaters and drinkers of Christes flesh and bloud, and to the beleeuers in him, and also the same thinges threatened to the not eaters and drinkers thereof, which are to the not beleeuers in him.

Which

which argueth that they are both one, especially seeing the one is put for the other in the Chapter following, verse 37.38. In the former whereof we read thus: Now in the last and great day of the feast, Jesus stoode and cryed, saying: If any man thirst, let him come vnto me and drink: but in the latter (whereas if he had continued the metaphoricall speach, wherin he began, he should haue sayde, he that commeth vnto me and drinketh of me) changing his phrase, and yet reteyning his former meaning, to shewe vs, that to drinke him is nothing else, but to beleeue in him, he sayth in the stead thereof: He that beleeueth in me, as sayth the Scripture, out of his bellye shall flowe riuers of water of life. And therefore not without good ground said Augustine, *Crede & manducasti*, Beleeue and thou hast eaten. Tract. 25. vpon Iohn. And Tertul. *de resurrectione carnis*. 29. Christ is to be digested by faith. So that by all these proofes laid together we see that Christ is receiued by faith, that wee growe in him by faith, yea to a perfect man in Gods sight, & lastly that he is as surely apprehended of vs by faith to our spirituall maintenance in the woorde preached, and sacramentes ministred (which are the dishes wherein one and the selfe-same Christ is offered vnto vs) as meate and drinke being set before vs is taken in by eating & drinking thereof to our temporal nourishment. Whereof the Sacrament of Christs bodie and bloud is a most effectuall ratification, and particuler confirma-

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tion to euerie right receiuer thereof by faith. If it were otherwise that we could not get to be in Christ, and he in vs by faith in him, but to accõplish this it were necessarie bodily to take him into vs by the mouth of our bodies, then (forasmuch as there were neuer any that died that could be blessed, that died not in him) all the good Patriarkes, Prophets, & other seruants of God that died before he had an humane bodie, must be condemned. But the contrarie thereof is euident, in that Abraham is placed in state of saluation by Christ, Luk 16.24.&c. And that the beleeuers in Christ to come are comforted with this, that they shalbe with Abraham, Isaac, and Iacob in the kingdome of heauen, Luke, 13.28.29. And therfore Paul is bold 1. Cor. 10.3.4. to say of them that were before Christ, that they al ate one spiritual meate, & dranke the same spiritual drink, that we doe, Christ, which coulde not bee otherwise effectually, but by beleeuing aright in Christ to come. Let vs therefore labour by diligent vse of the meanes, that God hath appointed vs for that purpose, to attaine to a right & sounde faith in Christ, and to nourish it stil by the vse of the same meanes, seeing thereby we see it commeth to passe, that we put on Christ & be united vnto him, so that we may be saide (according to the vsuall phrase of the Scripture) to be in him, and consequently alwaies found readie to die in him. Of which number I count aswel them that died before Christ in a right faith in him to come, as

since in him already come.

But not by euery kinde of fayth.

But now (least we deceiue our selues in thinking we haue attained vnto this faith, and so are in Christ, when it is nothing so) wee are diligently to consider what manner of faith that is, and of what nature it is, that worketh this great and glorious effect. And the rather are wee diligently to consider hereof, because this worde Faith is not alwayes taken in one and the selfe same signification in the Scriptures: for there are diuers sortes and kindes of faith. Understande therefore (right honourable and welbeloued in our Sauiour Iesus Christ) that it is not

Not by the miraculous faith.

fides miraculosa, a faith to worke miracles by, that is, a resolution by some extraordinarie meanes of Gods will to worke a wonder, and therefore thereupon to attempt it in his name, and to bring it to passe, that maketh vs haue this felowship with Christ. For of such as haue this faith wee read thus, Matth. 7. 22. 23. Many will say vnto mee in that daye (sayeth Christe) Lorde, Lorde, haue wee not in thy name prophecied? And by thy name cast out diuels? And done manie great workes? And then wil I professe to them, I neuer knewe you, departe from mee you workers of iniquitie.

Not by the historical faith.

Neither is it an historicall faith onely, whereby wee assent to the trueth of those thinges that are written in the Scripture. For (no doubt of it) the verie diuels of hell are enforced to yeelde thus much to their smart and woe. And therefore

fore wee read Iames 2.19: The diuels beleeue and tremble.

Neither is it a temporarie faith, fleeting in the conceit of man, not firmely setled and rooted in his heart. For such as haue that kinde of faith onely are compared by our Sauiour Christe, Matth. 13. to the thornie and stonie grounde, wherein though for a time the good seede of the worde seemed to make faire promise of a plentifull harueste, yet ere doo time of harueste came, either through the cares and pleasures of this life it was so choaked and ouer growen, or through the scorching heate of persecutiõ so burnt vp that it came to no good. And therefore you haue heard that it is saide heere not without cause, Which die in the Lord, to shew vs that it must be a continuing and perseuering faith vnto the end (howsoeuer in the meane time it bee assaulted) that must serue the turne in this case to make vs such as of whome the Lorde here speaketh. I say further, that a faith though seeming to be neuer so liuely in wordes, yet if it bee fruitlesse in good workes, it is not the faith that can make vs to be in Christ. For both immediatly before the words of my text, and in the ende thereof it is euident, that a faith accompanied with good workes, is here required. For before you read, that Iohn set downe these wordes, Here is the patience of Saints, here are they that keepe the commandements of God & the faith of Iesus. And my text concludeth, that the workes of such accompanis-

Not by the temporarie faith.

Not by the dead faith.

them, as die in the Lord. For the true faith purifieth the heart, Act. 15. 9. and it is of that nature, that it worketh by loue, Gal. 5. 6. And therfore as, though a man haue neuer so charitable & curteous wordes, yet if he haue no deedes answering thereunto his charitie is vaine, Iam. 2. 15. 16. so faith, if it haue no workes is dead in it selfe, & cannot saue a man, verse 17. &c. Yolwbeit this I say, and thus I teach with Iames, not that I would haue you to thinke, that faith saueth, or iustifieth any for the worthines of these workes that followe it, and accompanie it. For so farre off am I, and we all ought to be from that, that we may not once imagine, that faith it selfe saueth or iustifieth any for the worthines of it self, but onely for & through the worthines of Christ the obiect thereof, whome it apprehendeth & applyeth with all his merites to her owner, and so thereby he is iustified. But this I say & constantly affirme, that that faith that iustifieth a man in deede is two wayes liuely and effectual, namely in heauen before God about her obiect Christ, first in apprehending and applying it to the iustification of the owner: & then in earth amongst men in purifying her subiect, that is, the person in whome it is, to bring forth fruites beseeming a iustified person. So that alwaies he that hath the iustifying faith, hath therewith the sanctifying spirite, whereby he is able (according to S. Peters counsaile) to ioyne vertue to his faith, 2. Pet. 1. 5. according to S. Iames request, to shewe

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his faith by his wo2kes, Chap. 2. 18. fo2 the sound and right faith in Jesus b2ingeth into the heart of the o1ner, by the operation of the spirite, such abundance of loue to1ards God fo2 and in consideration of his infinite loue and goodnes found out & app2ehended thereby, that it replenisheth the heart wherein it is with all thankfulnesse & quetifulnesse to1ardes him in obeying his commaundements with all his po1er chearefully & willingly: in so much that as it is impossible to separate fire and heate, Sunne and light: so is it to finde a iustifying faith without good wo2kes. And therefo2e, though we take the office of iustifying from good wo2kes generally without distinction, and leaue it soly and wholy to faith as Paul doth, Romanes 3. 28. where he saith: therefo2e we conclude, that a man is iustified by faith without the wo2kes of the la1e: yet we say and hold also with saint Iames, that a man is iustified of wo2kes, and not of faith only, Iames 2. 24. Fo2 though by warrant from Paul we hold that onely faith iustifieth befo2e God, because the wo2kes of the la1e, that is, wo2kes commaunded by the Law, which (if any other thing might be ioyned with faith in this office) are most wo2thie, are shut out quite from intermedling therin: yet we hold also, that this faith, which is *sola* that is, alone in doing this office, yet is not *solitaria*, that is, alone in her o1ner, when she doeth perfo2me it.

Faith therefo2e alone (with Paul) iustifieth

before God, and workes proceeding from faith iustifie, that is, declare who is iustified, with Iames. For that appeareth to be his sense by his saying, Shewe me thy faith out of thy workes. Neither is his phrase straunge in saying that workes doe iustifie, which doe but declare who is iustified. For wee saye commonly, white haires make an olde man, and yet our meaning onely is that they declare him to be an olde man. And for further proofe yet of this point, that it is not a faith in the lippes, but in the heart, not a wordy, but a worthie faith that knitteth vs vnto Christ. Wee are to call to our remembrance, that Christ expressely (Iohn. 15.5.) saith: Hee that abideth in mee and I in him, the same bringeth foorth much fruite. And that as Saint Paul sayeth, there is no condemnation to those that be in Christ, so hee addeth, which walke not after the flesh, but after the spirite, Rom 8.1. yea, that he sayeth, that they that are Christes haue crucified the flesh with the lustes thereof, Gal. 5.24. & that with such, olde things are past away, and all things are become newe, 2. Cor. 5. 17. Either therefore neuer pretende, that thou hast a sounde & a right faith, or else let thy life & conuersation be such, as God may be glorified in iustifying such an one. Dauid could say, seeing Christ but a farre off in respect of that purgation and cleansing, that he hoped for by him, Psal. 51.7. Purge mee with hysope, and I shal be cleane, washe mee and I shal be whiter than snowe. And therefore

fore said Iohn verie flatly 1. Epist. 1. 6. 7. If wee say we haue fellowship with him, and walke in darknesse, we lie and doe not truely: but if wee walke in the light as he is in the light, wee haue felow hip one with another, and the bloud of Iesus Christ cleanseth vs from all our sins. Wherfore let vs assure our selues, either that wee are not purged at all by Christes death, or washed by his bloud, or else that we are cleane and whit. For (no doubt of it) where God for his sake pardoneth sinne, there hee purgeth it: and where he couereth it, there he cureth it: and therefore to all that beleeue in him the spirite is promised, Iohn. 7. 38. to be in that measure, that it shall be as riuers of water of life flowing ouer the bankes, for the force it shal haue in all such effectually to wash them, to soften them, to make them frutefull, and to quench in them the flames and heate of sinne. Vnlesse therefore we finde the spirite in vs to haue this operation, we are without warrant in our selues to proue, that we haue a sound and right faith in Christ. By this then you may see (dearely beloued in Iesus Christ) seeing this is the generall doctrine of vs all, that professe the Gospel with knowledge, how much we are wronged by our aduersaries the Papistes, who (this notwithstanding) charge our doctrine to be a doctrine of libertie, and licentiousnes. For hereby euidently you may see, wee shut out all those from the number of them that die in the Lorde which be carnall, & worldly minded men, what-

soeuer they saye: and all carnall and prophane Gospellers, which turne the grace of God into wantonnesse, what faire shewe so euer they can make of faith in wordes. And therefore here is no comfort at all for any, that yet remaine in their sinnes, hauing them raigning in their mortall bodies, for Epicures, Libertines, or for anye leude and licentious wretch whatsoeuer he be. For such do not liue in the Lorde, and therefore are not likely to die in the Lord. For commonly *qualis vita, finis ita*, such life such death, and in the iust iudgement of God it so falleth out. For he that liuing e in health will not remember God, it is but right that God should forget him sicke and dying.

Not by the popish faith

Howbeit as yet (will some say) for any thing that you haue saide, both Papist and Protestant may seeme to be such as die in the Lorde. For both professe faith in Christ, and labour to shew their faith by their works. I graunt it may seem so to a simple man that seeth not the difference betwixt them to be such, as that the one holdeth the foundation, the other not. For though there were a difference other wise as great, as there is betwixt golde and siluer, precious stones and wood, heie and stubble, yet if both held the foundation, though the builders thereupon of wood, hey and stubble, should in time by a more cleare day of vnderstanding shining vnto them through the fire of Gods spirite kindled in them, be caused to see their follie in building no better matter,

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ter, vpon so good a foundation, with griefe sorrowe and some shame for their so doing. Yet we learne by S. Paul, that euen they also 1. Cor. 3. 11. 12. 13. 14. and 15. shall be saued for holding the foundation. And therefore that such, notwithstanding their wood, hey, and stubble, that is, their fonde and vaine opinions, not ouerthrowing the foundation, may die in the Lord, and so be partakers of the comfort set downe in this place. But the trueth is, (right honorable) that the Popish faith what good shewe soeuer it maketh, hath forsaken the foundation, which is in this case but one euen Christ Jesus, besides whome no other foundation can any man lay, as there verse 11. Paul most excellently affirmeth. Because it holdeth not the foundation.

For better vnderstanding of which point to be most true, as this would be remẽbred, which we haue heard S. Paul tel vs, 1. Cor. 3. 11. that other foundatiõ can no man lay, then that which is laide, which is Christ Jesus, so wee are diligently to consider the grounde of the metaphor, that is the reason why Christ is saide to bee the onely foundation of his Church, whereupon all the true members thereof, as liuing stones must be built, 1. Pet. 2. 5. that in him the whole building being coupled togither may growe vnto a holie temple in the Lord, Ephes. 2. 21. No doubt of it, the grounde and reason of the metaphor is the similitude, that is betwixt the foundation of an house, and the house, and Christ and his Church, which is this: that as the whole frame

of the house standeth and resteth vppon the foundation, and so thereby is borne vp and vpholden: so euery one, that woulde stande vp, and bee vpholden as any part of Gods spiritual house, must wholly stande and rest vpon Christ, and by him alone be borne vp, and vpholden. Let a house stande but halfelings vppon the foundation, it cannot stande, it will fall: so in this case they that woulde surely stande before the Lord, they must fully bee setled, and rest vppon the onely foundation Christ. Whereuppon it must needes followe, that the Popish Church is not Gods spiritual house, because neither the whole house generally, nor any member thereof particularly taketh it selfe onely to stand, and to be vpholden vppon and by Christ alone. For the time hath beene (as appeareth in Thomas Aquine, *de sacramento altaris*) that it hath beene Catholike & sounde doctrine with them, that Christ in dying vppon the crosse satisfied but for originall sinne, and that other sinnes are by some other meanes to be put awaye. And Catharinus flourishing in the time of the Tridentine Councell in a booke printed at Rome giueth verie little more to that which Christ hath done for mans redemption. For he writeth, that hee hath satisfied but for originall sinne, and sinnes before baptisme by that which hee hath done in his owne person, and that the other must bee done away by the sacrifice of the Masse, and such other meanes. And it is currant doctrine with them yet, that Christ

The Popish doctrine and faith described.

by

by his sufferinges hath not so satisfied the iustice of his heauenly father, as that hee will not require further satisfaction at the handes of him, that beleeueth in him. For they plainly teache, that though to such their sinnes be forgiuen, yet concerning the penaltie due therefore, this is only done, that by the merites of Christ, whereas it shoulde bee euerlasting miserie, nowe for his merites God will be content to accept of a temporarie satisfaction: and so partly for that and partly for his sonnes satisfaction hee will acquite them. And here it is worthie to bee noted, that the Lorde hath so stroken that generation in his iust iudgement with blockish sottishnes, for this their robbing of his deere sonne of his glorie which is due vnto him, that whereas in this their doctrine they ioyne other meanes & helpes, to deliuer men from their sinnes, to the salue, and plaister which Christ hath made, as though his were either not broade enough to couer the sore, or not good inough to cure it, the meanes that they deuise are so childishe and so vnfitte to be mingled with the precious bloud of Christ, as that they make themselues ridiculous in attributing deliuerance from sinne vnto them. As for example they attribute the power to deliuer from sinne to their holie water, holy oyle, holy salte, holy creame, holy breade, holy palmes, holy crosse, yea and to what toy soeuer, if it be but a graine, or a beade halowed of the Pope, as their seruice books, which yet they vse,

and

and too too grosse experience, haue taught vs. Sinne is so small a matter with them, that some sinnes must needes of their own nature be venial, and therefore our learned Rhemistes in their notes vpon the 10. of Matth. hold that a Bishops blessing will wipe them out: going on pilgrimage, offering of candels to stockes and stones, and such like deedes of deuotion inioyned by a ghostly Father in way of penance: yea, saying of fiue Aue Maries, three Pater nosters, & three Creedes, are counted of them good meanes of satisfactions to deliuer the beleeuer from that which the pretious and bloudie satisfaction of Christ hath not deliuered him from. And which is of all the rest most absurd, a number of them (as it is too wel knowen by their attempts, and practises both in Englande and elsewhere) are growen to be of this opinion, that traiterously & treacherously to murther their naturall Prince for that hee or shee fauoureth not the Popish faith, is become now a meanes to merite and to obtaine plenarie remission of al sinne to the partie that wil hazard his life to doe it, and yet this they will not graunt that the beleeuer in Iesus Christ can haue by Christes dying a most bitter death.

O horrible blasphemie, and yet their daily practise putteth vs out of doubt, that this is their opinion, and their couering and shrowding their manifold treasons vnder the pretence of their religion confirmeth the same. And whereas to

salua-

salvation two things are necessarie, first quite to be deliuered from sinne & from the danger therof, which otherwise would sinke vs down to hel: and then a perfect righteousnes, that can not but be so accompted in the righteousnes & iust iudgement of God, whereby a right claime and title may be had to heauen, and both these are fully prouided and prepared for all right beleeuers, in the Messias, as after you shal heare. As they wil not seeke for the former in his satisfactions alone, but partly also in their owne: so concerning the latter they euen with the blinde and pharisaical Iewes Rom. 10. 3. are so ignorant of the righteousnesse which God in Christ hath prepared to make men righteous by, that they seeke to that ende still to establish their owne righteousnesse. For at no hand they can abide, that men shoulde beleeue that the righteousnes of Christ should be imputed vnto the beleeuer in Christ for righteousnesse. This they count absurde, and therefore in their Tridentine Conuenticle accurse it as an heresie. In the meane time holding, that the workes which they them selues do after faith, is the formall righteousnesse, wherby they deserue to be accounted righteous before God. In which point (because their owne consciences tel them, that their doctrine soundeth greatly to the derogation of Christes glorie) to colour the antichristianitie thereof as well yet as may be, they haue now found out this deuise to say, that their owne workes are not so of their own worthinesse, and

also

absoluteneſſe, but thꝛough the woꝛthineſſe of the meritꝛes of Chꝛiſte. Which in effect, in plainer termes is to ſay, that Chꝛiſt came not perfectly to ſaue by himſelfe, & to be a ful ſauiour in his owꝛn perſon, but to meꝛite: that men might by their owne woꝛkes be their owꝛn ſauiours: as though Chꝛiſt died to be our ſauiour, to poſſe ouer either part, oꝛ the whole of that his office to any thing wꝛought by man, And as their doctrine is, ſo is their faith. Foꝛ to take it at the beſt (as now they haue fined it) therby they ſeek in Chꝛiſt but their foꝛmer iuſtificatiõ: which they accoũt nothingels, but the firſt tranſlatiõ from the ſtate of mere natural men, to the ſtate of grace and fauoꝛ of God. And yet euen herevnto they hold, that men may haue woꝛks of pꝛeparation of their owne cõmon abilitie left vnto them of nature: but as foꝛ ſinns done after this foꝛmer iuſtification attained, they beleeue they muſt flie to a ſecond refuge, which they call the ſacrament of Penance foꝛ them: and ſo they beléeue they muſt either in this life by them-ſelues, oꝛ after in purgatoꝛye ſatiſfie foꝛ theſe ſinnes partly by their owꝛn ſufferings, and partely by deedes done foꝛ them by others after they be dead. And foꝛ the ſeconde iuſtification, which is the conſummation and perfection of the foꝛmer, they beléeue that that muſt be made vppe, and finiſhed by their owne merites, made able to meꝛite their ſaluation by the meꝛites of Chꝛiſte. And that this is their faith and their doctrine euen nowe I coulde make it euident

from

from point to point out of the Tridentine counsell, the Censurer of Colen, Canisius catechisme, the Romishe Catechisme, and out of our owne countrimens writinges, which are counted not the meanest of the Jesuites. But I neede not trouble you with any further proofe thereof. For they themselues will not deny it. And yet hereby it cannot be but you plainely see, that Christ is not the onely foundation to them, whereupon, as upon their onely foundation, they stand and rest. For you see they trust to stande before the Lord partly by his satisfactions, partely by their own, partly by his merites, and partely by their owne and others: and therefore they are built but halflings at the most upon him, and halflinges upon themselues and others. For whatsoeuer he hath done for them, yet vnlesse their owne satisfactiõs be ful and their merites such, as for whiche they may euen in the iustice of God claime heauen, they can be at no rest, nor peace in their consciences. And therefore because they can neuer but doubt, whether their satisfactions be full, & their merites perfect, they holde, that they may neuer haue an assured trust and confidence, that they shall be saued, but that lawfully they may alwaies be in some doubt thereof. O what an vncõfortable doctrine of desperatiõ is this: And yet so far off ar they frõ being ashamed of this (which is the iust iudgement of God upon them for leauing to rest upon Christ, the only & most stedfast foundation) that they are not ashamed that their

doctrine

doctrine be intitled, A doctrine of doubtfulnesse: Yea they count that their doubtfulnes, humility: and the assurance, that true faith breedeth, presumption. Euen the bare opening vnto you thus what the Popish faith is (I hope) sufficiently proueth vnto you, that they that die in such a faith cannot be saide to die in the Lord Jesus, because that out of the Lord Jesus (you see) in themselues and others they seeke a great part of their saluation. Howbeit, because it is a point of great importance and weight, & wherein as yet great multitudes will not be so easily resolued, let vs see how from point to point this their faith and religion is opposite & contrarie to Gods reuealed will in his word.

The former doctrine & faith confuted first generally.

They hold (as you haue heard) generally this, that Christ in his owne person, by that which he hath done himselfe, hath not alreadie done, what soeuer is necessarie for man to be iustified and saued by. And therfore they adde thereunto their owne satisfactions and merites, by his doings & this togither to make vp their iustification, and saluation. But the scripture sayeth, Heb. 7. 25. he is able perfectly to saue those, that come vnto god by him: Heb. 10. 10. by the will of God wee are sanctified by the offering of the bodie of Jesus Christ once made: and a little after verse. 14. with one offering hath he consecrated for euer them that are sanctified. And Christ himself that knewe best to giue an infallible note of his owne bodie the Church, telleth vs Matth. 22. 1. that the

sound

sound and true earhand of the messengers there-in is this: All thinges are alreadie prepared, (namely in the mariage of the kings sonne) com vnto the mariage. Whereby it is moste cleare, that the worde setteth forth Christ vnto vs as one that of himselfe, and by himselfe hath alreadie done whatsoeuer we are to looke to be saued by or for. To leaue nowe the generall grounde of their faith, and to come to the particulers thereof, first, you heare that they holde, that Christ hath not cleane purged by himselfe, and by that which he hath done in his owne person those that beleeue in him both from their sinnes, and from the penaltie due for the same: and that therfore god requireth to the satisfying of his iustice fully some further satisfaction at their owne hands. But wee read to the contrarie in the Scriptures. For there it is thus written: The bloud of the sonne of God doeth cleanse vs from al sin, Iohn. 1. 7. and least this should be taken as spoken onely of sinnes before faith, Iohn addeth, & putteth himself in the number, and yet long before that he had faith: If wee saye, wee haue no sinne, we deceiue our selues, and the truth is not in vs: If we acknowledge our sinnes he is faithful and iust, to forgiue vs our sinnes, & to cleanse vs from all vnrighteousnes. If they replye, that al this proueth but *remissionem omnis culpæ*, that is forgiuenesse of the fault or guilt onely of all our sinnes, & not also of the punishment, I proceede and aske them, whether the curse of the

Then particularly in three points 1.

lawe & damnation be not punishmentes due for sinne, and then whether these bee not the greatest, and include not the rest. They cannot deny, but these are punishments due for sinne, and that the greatest also including all other. If therefore the Scripture teache vs, that Christ hath freede vs from these, then it is euident that hee hath freede vs from all. Wherefore marke that it is thus written, Romanes 8.1. There is no condemnation to those that are in Christ: & Gal. 3.13. Christ hath redeemed vs from the curse of the law, when he was made a curse for vs. If it were not thus, that they that beleeue in Christ were assured, that Christ had freede them both from all their sinnes, and also from the penaltie due therefore, how could it be true that we read Rom. 5.1.2. that they that are iustified by faith, haue peace with God through Christ, and accesse to his grace, wherein they stande & reioyce? And if there were not yet enough done to satisfie the iustice of God, why did Christ say giuing vp the Ghost *consummatum est*, it is finished? Iohn. 19.30.

And why is the promise to all Gods children vttered in these words, Iere. 31.34. I wil forgiue their iniquitie, and remember their sinnes no more? Yea, how can it stand with Gods iustice, that hauing forgiuen to the beleeuer al his sins, he yet shoulde punish him for them, and cause him to satisfie for them? Will God punish and driue to satisfaction, where the cause is alreadie

taken

taken away: and when hee hath beene satisfied once alreadie to the vttermost farthing, as it is euident hee hath beene in Christ for all that beleeue in him: For other wise Christe hauing taken vppon him to satisfie the iustice of his heauenly Father, shoulde not, nor coulde not haue risen againe, ascended into heauen, and sit at the right hande of his Father. Thereby it is euident, that by his abasement, he hath fully satisfyed his Father, and gone through with the worke he tooke in hande, and is nowe able to applie the same to those that bee his. Yea, but all this letteth not (will they say) but that we may hold still, that by our satisfactions God in parte is satisfied, seeinge wee graunt, that they are made auailable satisfactions by Christes satisfaction. Yea but that were yet to say, that Christ purgeth his from their sinnes not by himself, but by the help and sufferings of others: the playne contrarie whereof wee read, Heb. 1.3. in these words: He hath by himselfe, purged our sinnes. Howe say you then to manifolde afflictions, and in the ende to death, laide vppon them, that beleeue, say they? I answere, that these are no satisfactions to God for sinnes alreadie committed, but they are his fatherly chastisementes, to admonish vs to repent vs of sinnes past, and to take heede of sin hereafter. And they are both occasions to them to exercise their vertues, and to those that are without instructiõs to take heed of goinge on in wickednes, seeing the Lorde so

chastiseth his owne house. And as for death, the sting thereof is taken away in respect of such: so that howsoeuer it be and remaine the reward of sinne to the vnbeleeuer, yet to them that beléeue, it is but the last stroke of the battel, and as the doore through which they passe from this worlde full of miserie to the next full of ioy and felicitie. It is a pitifull thing, that of these they cannot tel what to make, vnlesse they make them meanes to derogate from the most sufficient and infinite satisfaction made by Christ. If the glorie of Christ were deare vnto them, as it ought, & they were perswaded, as they shoulde, that hee was both able and willing to goe thorowe with the worke which he tooke in hande, that is, to be a perfect and a full sauiour in him self, and by him selfe, whatsoeuer they thought of them, they woulde not once dare to cause them to encroach thus vpon his office. Alas it is lighter then vanitie it selfe for them to saye, that by the vertue of Christ there is deserued for them that beléeue in him, that eternall punishmentes due to them should be turned into temporall, and that for his sake God will content himselfe with these. For first it is a meere deuise of their own head, vtterly without warrant from Gods reuealed wil in his worde: secondly, howe can it stand with any reason, that he that for Christs sake wil forgiue the greater, will sticke at the lesse, that he that wil forgiue the eternal punishment, wil not forgiue the temporarie? And lastly what a toy it is

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to imagine, that Christ tooke so much paines to satisfie the iustice of his heauenly father, to leaue the accomplishment thereof to the vncerteintie of mens satisfactions?

And truely as you see by this that I haue said, their vanitie and contrarietie to the worde written in this particuler point of their faith concerning remission of sinnes, so if you will listen but a while, you shall finde their fault as great in the next, concerninge their iustifying vp, or making of themselues righteous by their owne righteousnesse done after faith. Concerning which point you are to vnderstand (dearly beloued) that the question betweene vs & them therein is not (as they would make the worlde beleeue) whether Christ be of power in them that beleeue effectually to cause them to dye to sinne and liue to righteousnes. For (as you haue before heard) I haue alreadie determined, that vnlesse it be a faith accompanied with that power, it is a dead, and vaine faith. And therefore we as earnestly vrge them that beleue, to bring foorth fruites worthie of faith, as they can doe for their liues. But herein lyeth the question, whether faith iustifie for the workes it bringeth foorth, or for Christes sake whome it apprehendeth: and so whether we may trust to these good fruites, when we haue brought them foorth, as that thereby wee may thinke and beleeue we are iustified before God, and haue merited to be saued. We say, we may not account otherwise of

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them then as of fruites and effects of our full iustification apprehended in Christ, seruing to the glorie of God, Matth. 5. 16, and to testifie both to our selues and others, that saluation is prepared for vs in Christ in heauen, Iohn. 13. 35. 2. Pet. 1. 5. And in no case dare wee make them any cause either of our iustification or saluation. But we say with August. lib. 9, *Confess. Væ hominum vitæ quantumuis laudabili, si remota misericordia iudicetur*: that is, wo to mans life, though other wise commendable, if it bee iudged mercye set apart: yea, wee say with another father, that our good workes are Gods giftes, and that for them we are indebted to him, and not he to vs. They accompt of them as of a meritorious cause of their saluation, and as of the formall cause of their iustification, and therefore to that end they doe them, and trust in them. Whereas we hold, that wee be in the state of iustification onely, for Christes sake apprehended by faith: & that therefore wee shalbe saued for his sake onely, and not for our workes at all. Let vs nowe therefore heare what the Scripture sayeth to the determination of this question. That saying of Christ to his (Luke 17. 10.) is directly contrary to their position, where he sayeth, When ye haue done all those things that are commaunded you, say wee are vnprofitable seruaunts: wee haue done that which was our duetie to doe. For hereby not in way of curtesie (as some of them haue sayde) but in sadnesse we are taught, that if wee kepte the

whole

whole law in euery point, which neuer man did, but Christ, that yet we are to account our selues so farre from hauing merited any thing thereby at Gods hands, that we are to think, we haue but paide him that which we ought him: and therefore merited no more at his handes, than an olde ill debter may say he hath merited at his creditours handes, when he payeth him but his bare own. How much more strongly then doeth this place binde vs from hauing that conceit of our workes, when we haue done them, that thereby we are iustified & merit heauen? Seeing that the verie best workers of vs all, when we haue done what wee can, yet finde our selues scarce able, where we owe God gold, to pay him lead, where we owe him thousands to pay him hundreds, yea to answere him one of a thousand, Iob. 9. 3. in so much that the righteousnes of the righteous is but as a steined cloth, Isa. 64. 6. And therefore Paul, though he wrote the Epistle to the Philippians a litle before his death, when he was full of sufferings for Christ, & of al kind of good workes, yet he in the 3. Chapter thereof protesteth, not onely in the pretertense, that he counted all his pharisaicall righteousnes before his conuersion, but all then in the present tense, but dung, that hee might winne Christe, and might bee founde in him, not hauing his owne righteousnesse, which is of the Lawe, but that which is through the faith of Christ, euen the righteousnes which is of God through faith, verse. 8. 9.

Wherfore he boldly concludeth, Titus. 3.5. thus. Not by the woorkes of righteousnesse, (which no doubt, are woorkes done in faith: for other wise they were not to be called woorkes of righteousnesse, but rather woorkes of vnrighteousnesse) which wee haue done, but according to his mercie he saued vs. Nowe to make it cleare, that by this righteousnesse of God, whereby Paul through faith in Christ woulde be righteous before God, is meant not an inherent righteousnes in mans own self, Paul opposeth it to that righteousnes in him selfe. And besides Romanes 10 1.2.3. they are seuered, in that the one is called the righteousnes of God, the other, mans owne righteousnesse. But most cleare is that Rom. 1. 17. where he affirmeth that that righteousnesse, which is called the righteousnesse of God, is reuealed by the Gospel from faith to faith. For it is written, The iust shall liue by faith. Whereby it is most euident, that this inherent righteousnes, which they woulde haue to make them righteous by, is reuealed by the moral law. And therefore you shall finde, that Paul Rom. 10. 5. 6. 7. 8. 9. distinguisheth the righteousnesse of the lawe, from the righteousnes that commeth by faith. And Rom. 3. 21. that he in plaine termes thus determineth this matter. Now is the righteousnes of God made manifest without the lawe, hauing witnes of the lawe, and the Prophets, to wit, the righteousnes of God by the faith in Jesus Christ vnto all and vpon all that beleeue.

beleeue. Which coulde not be, if the righteousnes of God, were the good workes that are in men, for we come to the knowledge of them by the Lawe. This is called the righteousnes of God in an excellencie, because the righteousnes of Christ is the righteousnes of one that is God, and is in deede a righteousnesse absolute before God, for the which he cannot but account them righteous to whome it is imputed by faith. In an inferiour sort the godlines of Gods children may be called a righteousnes of God, because it is wrought in them by his spirite: but yet (as appeareth by these places) it is not that righteousnesse, whereby we may dare perswade our selues that we are made righteous before him, but onely a fruite proceeding from that, applyed first vnto vs, and then testifying thereof. Further howe could it be saide truely, that life euerlasting is χάρισμα τοῦ θεοῦ, that is, the free gifte of God, Rom. 6, 23, if it come at all by merite? To imagine that it may come of grace and also of workes, is flat against Paul, Rom. 11, 6. where he saith: If it be of grace, it is no more of works, or else were grace no more grace: but if it bee of workes, it is no more grace, or else were worke no more worke. In which wordes he determineth saluation to come by merite of works, and by grace, to be so contrarie the one to the other, as if it come the one waye, it cannot come at all by the other. It cannot be said to the shifting off of this place with any reasõ, that here by works

are meant woꝛks onely done beforꝛe faith, foꝛ hee speaketh generally hereof woꝛkes without distinction. And therefoꝛe verie wel saide Augustꝛ. *contra Pelag. & Cælest. lib* 2. *cap.* 24. Gods grace shalbe grace no way vnlesse it be frée euery way and the dꝛift of the Epistle to the Galath. is flatly and directly against such as woulde be saued partly by grace thꝛough faith in Chꝛist, & partly by their woꝛkes following faith. Foꝛ they were neuer taught by the false Apostles, neither did they then hold, iustification by woꝛks don beforꝛe faith, oꝛ by woꝛks alone. And yet Paul speaking to the purpose to confute them saith: If righteousnes come by the lawe, Chꝛist died in vaine, Gal. 2. 21. & cha. 5. 4. ye are abolished frõ Chꝛist whosoeuer are iustified by the law, ye are fallen from grace. Upon which ground said Augustine in his pꝛeface vpon the 31. Psalm. If thou wilt haue nothing to do with grace, boast thy merits: & Chrysostome 3. *ad gal* saith thus, They said: Accursed is he, that leaneth onely to faith: Paul sheweth, that he that so doth is blessed. And Ambrose also vpon the same warrant 1. Cor. 1. affirmeth, that it is appointed of God, that he that beléeueth in Chꝛist shalbe saued without woꝛks onely by faith, freely receiuing remission of his sinnes. And least they should cauill, and saye (as they are not ashamed to doe) that by woꝛkes of the lawe are vnderstood onely woꝛkes done beforꝛe faith, by the direction of the Law, without the infusion of the speciall grace of God thꝛough Chꝛist,

Chriſt, marke how notably to preuent that Popiſh ſhift, Chap. 2. 15. 16. he ſaith: We that are Iewes by nature & not ſinners of the Gentiles know, that a man is not iuſtified by the workes of the Law, but by the faith of Ieſus Chriſt. Euen we (I ſay) haue beléeued in Ieſus Chriſt, that we might be iuſtified by the faith of Chriſt, & not by the workes of the law, becauſe that by the workes of the lawe no fleſhe ſhalbee iuſtified. In which words he excludeth from the office of iuſtifying not only the workes of vnbeleeuers, but alſo of them that beléeue, ſaying, that hee & ſuch as hee was, which beléeued in Chriſt did ſo beleeue, not that they might bee inabled thorowe their owne workes to iuſtifie vp themſelues, but the playne contradictorie, that is, that they beléeued in him, that they might ſtill be iuſtified by their faith in him, & not by their workes, which were workes done after their faith, though he calleth them the workes of the law, becauſe therin they were preſcribed. Againe, wher haue they any ground for this point of diuinitie, that Chriſt merited ỹ their workes or the workes of any ſhoulde be meritorious? Doe they not ſee, that this were in effecte to ſaye, that Chriſte communicateth his owne glorious office of beeinge a Sauiour to theſe workes, and ſo remaineth not a full and a perfect Sauiour in himſelfe and by himſelf? Whereas wee read flatly to the contrarie, Iſai. 43. 11. Where hee ſayeth vnto vs thus, I, euen I am the Lorde, and beſide mee, there is no Sauiour.

To

To conclude therefore this point, if the righteousnes that God hath prouided for vs in Christ, were not the righteousnes that should make vs righteous, why is it, that we read, that the faithfull shall say, Isai. 45.24. In the Lorde haue I righteousnes and strength: and that his name shal be our righteousnes, Ierem. 23.6. & 33.16. And that the Messias shall bring with him an euerlasting righteousnes, Dan. 9.24. Who seeth not, that it is, seeing God hath appointed, that we should be so iustified, as that the whole glory may be his, and none ours, (which cannot be, if it come by any workes at all, done by vs, Rom. 3.27. & 44.) to make vs conclude with Paul, that he is made of God vnto vs wisedome, righteousnes, sanctification and redemption, that hee that reioyceth may reioyce in him, 1. Corinthians. 1.30.31.

If yet they will say, that this cannot be, that we should be termed or accounted righteous by a righteousnes that is not in our selues, but in Christ, I aske them why they holde so? They must answere, because it is a principle in Philosophie, that the accident must bee in the subiect whereof it hath denomination. To whom first I answere, that it is not in vaine that S. Paul hath giuen vs this warning, Beware least there bee any that spoyle you through vaine Philosophie, Colos. 2.8. Secondly, I say, that howsoeuer this be a sound principle in Philosophy, yet it is false in diuinitie: which I proue thus, Christ was

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one in whome there was no sinne, Isai.53.8. and yet we reade that the Lorde laide vpon him the iniquities of vs all, vers.6. In so much that hee was wounded for our transgressions, and broken for our iniquities, and the chastisement of our peace was layd vpon him, & with his stripes we are healed, ver.5. Whereby I see that our vnrighteousnes was imputed vnto him, though there were no vnrighteousnes at all inherent in him. Whereupon it must needes followe, that as well may his righteousnes be imputed vnto vs, which beleeue, that of our selues are vnrighteous. Yea, no doubt of it, that change hath God made with vs in him, to impute vnto him our vnrighteousnes, that his righteousnes might be imputed vnto vs. For wee read that hee was made sin for vs which kneiwe no sin, that wee should be made the righteousnes of God in him. 2.Cor.5.12. By Iohn therefore he willeth the Laodiceans(Apoc.3.) to come to him, to buy of him(but freely Isa.55.1. long white garmẽts to couer their nakednesse, vers.18. That is, to haue at his hands by faith, perfect righteousnes wherby they may be made righteous. And what pinishnes is this to denie the imputatiõ of Christs righteousnes to the beleeuer in him, and to holde that the righteousnes of Saints may be imputed vnto him that buyeth a pardon, which they all holde? And how can it be otherwise but that his righteousnes shoulde be the righteousnes of all them that beleeue in him? For it being, as it is,

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an infinite and absolute righteoulnes, & they that beleeue in him therby being (as you haue heard) in him and one with him, how can it be I say any otherwise, but that those thinges that be in him should so farre be communicated vnto them, as is méete and necessarie for them? Wherupon it commeth, that we read Apoc. 3.21. he sayeth, that he will graunt to them that ouercome, to sit with him in his throne, as he ouercomming sitteth with the father in his.

III But to passe from this point to the last particular branch of their faith, wherein they plainly confesse that their faith brédeth not in them assurance and confidence of their saluation, but such a hope only as may be [illegible]ned with doubtfulnes, whether it shalbe so in the end or no. I wil easily graunt them, that as long as they build beside the only foundatiõ Christ, as they do vpon the satisfactions and merites of man, it cannot be otherwise. Nay I say further, that (forasmuch as ther is no couenant betwixt God & man of any saluation, but only in Christ Jesus the promised séed, for all the promises runne in the singuler number, In one which is Christ, Gal. 3.16. and they are al, yea & Amen in him, 2. Cor. 1.20.) it is horrible presumption (so farre off is it from beeing humilitie) for them once to hope, or to cal in question, whether they may or shalbe saued, seeking for any part therof, for any thing that is not hee. For it is to look after some sort to be saued after a méere fancie and deuise of man, full of robberie and

and blasphemie against Iesus Christ: which how absurde it is let any man iudge. And as long as their owne consciences enforce them to confesse, that they haue no better faith than this, let them be assured, that though they weare their tongues to the stumpes, and their knees till there growe hornes on them in praying to God for their saluation, they shal neuer be heard. For it is written Iam. 1.6.7. Let him aske in faith, and wauer not, for he that wauereth is like the waue of the Sea tost and carried away: neither let that man thinke that he shal receiue any thing of the Lord. And whereas an assured confidence of saluation in Christ is counted of them presumption, I say they may be ashamed but once to thinke so. For vnto the right beleeuer God hath first giuen his general promise, that such a one whatsoeuer he be shall not perish, but haue eternal life, Iohn 3. 16. And this worde is in writing in the place before named, and elsewhere verie often in Gods booke, and in the vse of the Sacramentes it is particularly applyed to euerie one that so beléeueth Rom. 4. vers. 11. And besides all this the spirit of God inwardly in the hearts of all such teacheth them to crie Abba, Father, Rom. 8. 15. and testifieth to their spirites, that they are the children of God, verse 16. and so sealeth them vp to the day of redemption, 2 Corinth. 1. 22. Vpon which euidence to grounde an assured confidence to enioye the thing promised, who maye not? Yea the Lord hauing giuen such euidence &

ground

ground vnto vs, of assurance, who seeth not, that this notwithstanding to doubt, whether the thing promised shall be giuen vs or no, is most horrible sinne against the Lord, calling his truth into question, 1. Iohn. 5. 10? And therfore, whatsoeuer they say to the contrarie, we knowe it is our dueties, to yeeld vnto the exhortation made to all them that beleeue aright in Christ, Heb. 10 19. &c. which is this, Seeing therefore (brethren,) that by the bloud of Iesus wee may bee bolde to enter into the holie place by the newe & liuing way, which he hath prepared for vs thorough the vaile, that is, his flesh: and seeing wee haue an hie Priest, that is ouer the house of God, let vs drawe neere in a true heart, in assurance of faith sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water, and let vs keepe the profession of our hope without wauering, for he is faithfull that hath promised. Thus I hope you see proofe sufficient to proue, that the Popish faith is not that faith, whereby man can growe into an vnion with Christ, & consequently not the faith whereby any can die in the Lorde. Howbeit because they shal not saye, that I was driuen to seeke for forraine proofes to proue this, & haue no proofe or argument to confirme it in this my present text: giue me leaue to vse one argument more to proue it, and that deduced from the verie circumstances of my text: which I thus frame, Whosoeuer dieth bearing the mark of the beast either

The popish faith is antichristian, & poperie antichristianitie.

either in forehead or in hande, dieth not in the Lord, but in the Babilonish, that is, Antichristian religion: but whosoeuer dieth in this popish faith, dieth bearing the mark of ỳ beast in ỳ forehead or hand: *ergo* so far off is it, ỳ such a one dieth in Christ, ỳ in dede, & truth hee dieth in Antichrist. The first part of this argumẽt they neither can nor wil deny. For they read verſ. 9. 10. 11. that who so worshippeth ỳ beast & his image, and receiueth his mark either in his forehead or hand the same shal drink ỳ wine of gods wrath, and be euerlastingly tormented. Yea what then (wil they say) your assumption or second part of your argument is vtterly false. Well, that then being prooued, the cõclusion must bee yeelded vnto. This they thẽ selues grant. that by Babylon (the fal whereof here denoũced shal follow vpõ the preaching of the Gospel, verſ. 6. 7. 8.) is mẽt the flourishing kingdome of Antichrist, & they cõfesse, that by wearing ỳ marke of ỳ beast in forehead or hand, is vnderstoode perseuering still a fauorer & liker of Antichristianity, notwithstãding the warning here giuẽ to the cõtrary. And if they woulde denie either of these, they could not for shame, the text in this booke & the circumstances thereof are so pregnant to proue them. If therefore I can proue, that by Babylon here wee haue to vnderstande Rome, and that Antichristianity & Popery be al one, then am I sure, that they must needes grant my assumption. For the first of these I doe boldly affirme, that here by

By babylon we are to vnderstande Rome.

by Babylon we muſt vnderſtād Rome. My reaſons are theſe: the phraſe vſed in this book generally is figuratiue, & not literally to be taken, & therefore it is not likely, but by Babylon is mēt ſome other citie, which figuratiuely might be ſo termed. And it is euident, that Iohn ſpeaketh of ſuch a Babylon, as flouriſhed in his time, & ſhould long after, and yet ỳ ſhould in the end haue a fal: and therefore not of Babylō in Chaldea, for that was fallen & decaied before. Neither is it ſtrang in the ſcripture to find one city and people called by the name of another, for the likelihood of māners betwixt the one, & the other. For Iſai. 1, 10. we read ỳ God ſpeaketh thus to the princes and people of Iſrael, ỳ dwelt in Canaan; Heare the word of ỳ Lord, O Princes of Sodome, hearkē vnto ỳ law of our God, O people of Gomorrha. By which reaſō moſt aptly after the ſame figure of ſpeach may Rome be called Babylon. For as olde Babylon vexed the church in ỳ olde Teſtamēt with long captiuity, ſo hath Rome done the church of Chriſt in the new; as ỳ ouercame the Iewes & burned their city, ſo hath alſo this done by Titus & Veſpaſian: as Babylō was the ſeate & fountaine when it flouriſhed, of Idolatrie & al abhomination, ſo hath Rome bene both in the time of the beaſt and his image, that is, both in ỳ time of Paganiſme vnder the heathen Emperors, and now in ỳ time of Papiſme vnder the Popes the princes therof. And it is no ſmal reaſon to moue vs by Babylon here to vnderſtand Rome, ỳ it is

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called Babylon the great city, ẏ hath made al nations dṛunk with the ẇine of ẏ ẇṛath of her foṛnication, that is, that hath infected al nations ẅ a falſe faith and religion, ẇherby men in falling from their faith only in the true & only huſband Chṛiſt, fal to put their truſt and confidence in other things, that are not Chṛiſt, and to cõmit foṛnicatiõ ſpiritually ẇith thoſe things foṛ ẏ ẇhich the Loṛd is ẇṛoth ẇith them. Which cãnot bee ſaid of Babylõ in Chaldea, noṛ of any other citis ſo called: foṛ none of that name haue done ſo ſince Johns time: but moſt fitly, as appeareth by vieẇ of ẏ popiſh doctrine & faith, may be ſaid of Rome, and the pṛinces therof the popes. So ẏ thus you ſée by the ẇay, that their gloṛy is turned to their ſhame. Foṛ they bṛag of their vniuerſality & generał cõſent, ẇhich yée ſée here (their doctrin being as you haue heard) is a moſt plain note of ẏ antichṛiſtian Babylon. But ẇhich is of all reaſõs the moſt foṛcible, ẇheras it cãnot be denied, but by the purple, ſilkẽ, & pṛoud ẇhoṛs of Babylon is ment Antichṛiſt, Apoc. 17. 4. there ſhée is deſcribed ſitting vpon a Crimſon coloṛed beaſte full of names of blaſphemy, ẇhich had 7. heades and 10. hoṛnes verſ. 3. ẇhich 7. heades are by the Angel verſ. 9. expounded to be 7. mountaines on ẇhich the ẇoman ſitteth. The names of the hils bee theſe, Capitolinus, Palatinus, Auentinus, Cęlius, Exquilinus, Viminalis, Quirinalis. And the ẇoman is ſaid verſ. 18. to be that great citie, ẇhich raigneth ouer the Kinges of the earth.

Then by which description it was impossible more plainly to describ Rome, which thē was ỳ mistresse & chief of other cities, & a city cōpassing wīn the limits therof 7. hills, as euē boyes haue learned in the 2. booke of Virgils Georgickes, & as it is notoriously knowen otherwise. If therefore they wil not haue Rome to be ỳ very seate of Antichrist, let them finde vs out another city, to which this description agrēeth. Againe, why should ỳ stāding & flourishing Empire of Rome, & the cōtinuance of the seate of the Emperor there be that which letted and shoulde let the setling of Antichrist in his seate, vntill it were takē out of the way, 2. Thes. 2, 7. but to shew ỳ the very seat of the Empire should be his seate, & that ỳ place must be left empty for him by the departure of ỳ Emperor frō thence before hē could come into his chaire of pestilence: the papists thēselues cōfesse that this is Pauls meaning there. And therfore Sanders in his booke of ỳ visible Monarchie in his 4. demōstration for the defēce of the Pope cōfesseth that Hierom in his 11. question to Algasia, Tertullian in his Apology against the gētils, that Chrysost. vpon the place it selfe, & August. in his 20. booke *de Ciuitate Dei cap.* 19. (vnto whom he might adde Ambrose, Ireneus, Lactātius, with diuers others also) do vnderstand Paul thereby to meane the Romane Empire. Which when in deede it decaied in the West, & toke his seat in ỳ East at Cōstantinople ỳ Popes found to be so taken out of their way, ỳ (as experience

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and all stories cõfirme) quickly after they grew to be so Emperorlike in the West, that in their kingdome the wound ỳ the former beast had taken by thus remouing his seate from Rome, séemed to be healed, they bare so liuely the image of the former beast. As for the Empire that is now left in the west, it is (as it is wel known) a thing in name but not in deed, & they haue so hãdled the matter, ỳ it is as good as quite taken out of their way, they may do for al it, what it pleaseth thẽ: and the other part of the Empire is swallowed vp of the Turke. Lastly you are to vnderstand, that I am not the first, that by Babylon here vnderstand Rome. For euen then when these visions of Iohn were far harder to bée vnderstoode than now, in that now experience hath opened many of thẽ, which it had not then, the auncient fathers many of them saw that by Babylon here was ment Rome. As for example, Tertullian contra Iudęos and Hierom in diuers places, as in his 11. question to Algasia, in his preface of Didimus booke of the holy ghost, & in his 2. booke against Iouinian. Yea our Rhemistes in their notes vpon the last of the first of Peter earnestlie contend to proue, that there by Babylon is ment Rome, & vpon the 17. of Iohn they dare not flatlie denie, but ỳ there, by Babylon the seate of the strumpet, may be vnderstood Rome. Wherfore these reasons cõsidered I conclud, that by Babylon here is ment Rome. Yea but yet you shall not finde it so easy a matter to proue the popish

That the Popish sea is antichristian.

faith to be antichristian, they will say. Yes verily: for euen that which I haue already said in the description & cõfutation of their faith, proueth it to be antichristian. For if Antichrist be he that is an aduersary to Christ, & if hée be an aduersarie to Christ, that robbeth him of ẏ honor and glory, that is due vnto him, then it cannot be but ẏ the popish faith is Antichristian. But S. Iohn, say they, in his first epistle cap. 4. 3. hath plainly told vs, that ẏ spirit that cõfesseth not ẏ Iesus Christ is come in the flesh, that is ẏ spirit of Antichrist. Whereby they would gather, that they cãnot be antichristian, because they cõfesse, that Christ is come in ẏ flesh. I aũswere thẽ with Aug. words vpon S. Iohns epistle *tract. 3. Non attendamus ad linguam, sed ad facta, &c.* Let vs not cõsider what they say, but what they do. For if they all should bée asked w̃ one mouth, they would confesse the Lord Iesus to bee Christ. But let their tongue stay a while, & aske their life: for howsoeuer in words they cõfesse that Iesus Christ is come in flesh, yet in déed & truth they deny it. For he that denieth the fruit and cause of his cõming (which was as I haue proued to be a full, whole, & sole sauiour in himself & by himself) they deny his cõming in déede and truth, whatsoeuer they say in words. And this is euident in thẽ, in ẏ they trust not to his satisfactions and merits, wout adding thereto their own in the cause of their saluation. The Iewes and Turkes say they know God, & beléeue in him: but we christians say, & we say

trulie,

trulie, that they neither know him nor beleue in him at al, but onlie in an Idoll of their own framing, because they knowe him not in the face of his sonne Iesus Christ. Arius in plaine wordes denied not Christ to bee God, yet because he denyed that hee was equall to his Father hee denied his godhead in deede. And so though the Papists in words confesse Christ to be come in the flesh, yet because in deed & truth they will not let him be priest alone, to offer propitiatorie sacrifice: king alone, to gouerne by his own orders: Prophet alone, to instruct by his own word: but (as it is most euidēt) ioyne vnto him a succession of priests to iterate his sacrifice, which he offered once for al, Heb. 9. 25. 26. alter his lawes & orders, ad & detract at their pleasure, to and from his reuealed and written worde, as the face and practise of their church teacheth, in deede & truth they denie that he is come in the flesh. And it appeareth by the prophecies that wee haue in the scripture of Antichriste, that hee shall not bee so blunt a foole, as flatly and in plaine tearmes to denie so manifest an article of faith, as this is, but he and his shall come and set abroache their false doctrine through hypocrisie 1. Tim. 4. 2. In so much that Antichristianitie 2. Thess. 2. 7. is called a misterie of iniquitie, that is an iniquitie that not in all at once and openlie shall shew it selfe, but that shall come in by soft and stealing pases so shrowded and hidde vnder a shewe of godlines, that it shoulde not easily bee espied.

And therefore Christ Mat. 13. 25. 26. compareth this bad seede to tares, which the good seedmans foe sowed amongest the good wheate, while men slept, and then sliely went his way; which was not espied by & by of the good seedmans household, nay not vntil ỹ blade was sprung vp. And therfore Sanders is but a fole from hence to draw a demonstration that the Pope is not Antichrist, because in words he cõfesseth Christ. How could he be ignorãt, that it is noted Apoc. 17. 4. that ỹ Babylonish harlot is described to hould out vnto others her abhominations & filthie fornications in a golden cup: that is, that it should be the propertie of Antichrist (the more to allure men to receiue his religion) to colour it with as glorious shewes of Catholique & Christian religion, as he could deuise. By which note by ỹ way we may see, howe vaine that their great reason is, whereof our late Iesuites, & Rhemistes brag so much: namly, that therefore Popery cannot bee Antichristianitie, because it cãnot be shewed (as they say) in what Emperors time it began, and that it was then espied and resisted as sone as it began. For howsoeuer it be the nature of some other heresies to begin at once & to shew themselues bluntly, as bad as they be, at the first, yet we see it is not so with Antichristianitie, ỹ most perilous apostasie, & hotch potch of all heresies. And therefore it is no more prowfe that poperie is not antichristianitie, if it coulde not bee tolde when it first came in, & who then by & by withstoods

ſtode it, than it had bene, that the tares were no tares (when euidētly by cōparing of them with the wheat they ſhewed themſelues to be ſo) becauſe that they that then eſpied them coulde not tel when they were ſowen, and that any reſiſted the ſower thereof, when he went about to do it. As then it was ſufficient to conclud them to be tares, becauſe they cōpared with the fruite then of the wheat that was ſowen, were found ſo far to differ from it, as they did: ſo it is a ſufficient argument to vs to prooue the popiſh faith to be antichriſtian, in that we haue founde it, as wee haue, to differ from Chriſtian doctrine. But to the further proofe therof (becauſe they brag they haue faith, & that a true Chriſtian faith, becauſe they with their mouth confeſſe Jeſus Chriſt to be the ſon of the liuing God) they muſt be put in remembrance, ỹ the diuels do as much as that cōmeth to, Mark. 1. 24. and Luk. 4. 34. and howe that Iudas kiſt him with his mouth & ſaid, Haile maiſter, when hee had but a trayterous heart. Mat. 26. 49. and Mark. 14. 45. May I ſay yet more, that the Diuels faith is farre better than theirs. For (no doubt of it) they know & are fully perſwaded (though they grieue at it) that the merits of Chriſtes owne ſatiſfaction performed in his owne perſon by him ſelf are ſo infinitely auailable in the ſight of his heauenly father, that they need not the addition of any other ſatiſfaction or merite to ſaue the beléeuer, & this they wil not be brought to confeſſe. Whereupon it muſt

néedes follow, that they imagine to them selues such a cruell and mercilesse God the Father, as will not grow to be at one with them for the infinite merits of his owne deare sonne, without the addition thereunto of their owne: and such a God the Sonne they haue framed vnto themselues, as that either could not, or would not fully in him selfe and by him selfe prepare whatsoeuer was necessary for mans saluation. The verie consequent whereof is this, that in deed they neither know God nor belecue in him, but worship an Idole of their owne heades. For it is most true that S. Cyprian hath said in his booke *de duplici Martyrio*, of double Martyrdome, *Non credit in Deum, qui in eo solo non collocat totius suæ salutis fiduciam*: hee beleeueth not at all in God, which reposeth not in him alone the cõfidence of his whole saluation. Yet to proceede one step further with them, not onely their faith is Antichristian (as appeareth by their former reasons) but their church and kingdome is so also: in so much that Poperie is Antichristianitie it selfe. Which to be so, whosoeuer with a single eye will but cõsider the Prophesies and descriptions of Antichrist and his kingdome, 2. Thess. 2. 1. Tim. 4. and through this booke of the reuelation, and cõpare them with the kingdome of Poperie, shal see most euidently. For if time & opportunitie nowe woulde permit mee, I woulde not doubt to make it most clearelie appeare to euery one here present ỹ there was neuer coate made

That Poperie is antichristianitie

fitter

fitter for mans bodie, or gloue for his hande than these descriptions be for Poperie. For a little taste wherof, cõsider either the originall, the mãner of procæding and growing to his perfection, the florishing estate, the qualities or cõsumption of Antichrist set down in these places, & you shal find them all notably to fit the Papacie. His original is said to be from the earth, Re. 13. 11, And 2. Thess. 2. wee reade that the misterie of his iniquity was working in Pauls time. In ý no doubt (as it appereth by ý occasion ý Paul had to write as he did, to the Galath.) there were euen then false Apostles, that taught men to seeke their salvation, partlie by their owne merites, & not onely by faith in Christ: And whence is Poperie sprung, but euen from the earth, ý is from earthly and not heauenly groundes, from the wit and will of foolish man and vncertaine traditions of earthly men? And who seeth not that the false Apostles doctrine in Galatia is the verie grounde of al Poperie? His maner of procæding (as you haue heard) is by hypocrisie, & (as you may further obserue) by false myracles, 2. Thes. 2. 9. and when these will not serue, by extreme persecution without all mercie against the faithfull witnesses of the truth, Apoc. 17. 6. Al which haue bin the steps, wherby Poperie hath procæded & growen to his perfection, as experiẽce most euidently hath taught Antichrist could not fully bee borne, ý is, shew himself in deed in his right color (as you haue hard) vntil ý romane empire was

remooued out of his way, but then hee shoulde. Which in stories wee see iustly verified in the papacy. For vntil the seat of ỹ Empire was remoued from Rome to Cõstantinople, & the empire in ỹ West decaied, the popes chalenged not to themselues their blasphemous & antichristian titles. But shortly after in the murtherer Phocas his time they tooke them vpon them. Antichrists florishing estate is described to be such, ỹ al nations shalbe made drũken with the wine of the wrath of her fornication, & kings shal cõmit fornication with her, Apoc. 18. 2. that is, there shalbe a wonderful vniuersall consent in imbracing Antichristes religion, & it is set forth to bee wõderfull pompuous, magnificent, & maiesticall for the wealth & bravery of the world, chap. 17. 4. which be two of the things that popery braggeth of, & triũpheth for against the true Church of Christ. As for his qualities, we read 1. Tim. 4. 2. 3. that he shall teach that there lieth great holines in abstaining from mariage & meats: and that therfore he shall forbid mariage & cõmand abstinence from meates, and that he shal speake words full of blasphemy, as we read, Apoc. 17. 3. And that he shalbe an aduersary, that exalteth him self against all that is called God, or that is worshipped, sitting as God in ỹ temple of God, shewing himself that he is God, 2. Thes. 2. 4. Of which qualities ỹ two first are notoriously seene in popery, in forbidding the mariage of ministers and in the cõmanding as a holy & meritorious

thing,

thing, abstinence from flesh. And as for the rest, who can consider, how the Popes haue brought Kings & princes vnder to do them most base seruice, and what otherwise they haue taken vpon them & do still to make lawes besides, & often cõtrary to the word written, to binde consciences, yet vnder paine of damnation to obey; how they call them selues heads of the vniuersall church, which is Christes speciall, & peculiar title. Coloss. 1. Ephes. 1. How they take vppon them to forgiue sinnes, & to conferre vpon beggerly creatures by the hollowing of them, power to put away sinnes, but he must be enforced to confesse, that all the other qualities are séene & foũd notoriously in the rase of popes for a long time? Lastly as it is prophecied that by the spirite of Gods mouth 2. Thes. 2. 8. Antichrist shall consume, and after the sound of the Gospell againe, that Babylon shall fal, Apoc. 14. 8. so (the Lords name be praised for it) we haue séene by experience papacie fallen into a great cõsumption, & the popes credite & autoritie very wel fallen also in the cõsciences of men by the preaching of the gospell againe in those latter dayes. And to our comfort we may learne out of the 2. to the Thes. 2. 8. that his consumption is so deadly, that he shall neuer recouer it vntil he be quite abolished by ỹ brightnes of Christs cõming. If he therefore win a litle in one place, both he & his may learne by this to make their account, that they shall lose more in another. In stéede therefore of hoping againe

for

for their golden day, let them learne for the fall of Babylon, which is irrecouerable, to take vp weeping and wayling, and to crie alas, alas, for the great citie, as it is prophecied that Antichriſt friendes ſhall do at his fall, Apocalipſ. 18. 19. Thus you ſee, or at the leaſt may ſee, both that Babylon is Rome, and alſo that Antichriſtianity is Poperie. Wherefore the ſeconde parte of my argument is prowed, which was this, But who ſo dieth in the Popiſh faith, dieth bearing the mark of the beaſt both in forehead & hand: & therefore now againe I may cõclude, therefore ſo far off is it, that he that dieth a Papiſt, dieth a chriſtian, or in Chriſt, that moſt certainly he dieth a limme of Antichriſt: & that cõſequently all Papiſts, dying Papiſtes in this peeuiſh & Antichriſtian faith before deſcribed & confuted, are ſhut out from this number ỹ my texte ſpeaketh of. And thus alſo in this ſhort compariſon of the prophecies cõcerning ỹ kingdome of Antichriſt, you ſee once againe their glorie turned to their ſhame. For (you know) they brag ỹ their church muſt be the true church, becauſe they can alleage antiquity, vniuerſality, vnity, & viſibility, whereas all theſe (as you haue heard) are incident to antichriſtianity: for antiquity, it was beginning in Pauls time: for vniuerſality and vnitie al nations ſhalbe drunk therwith: and for the laſt you haue heard, how glittering, viſible, & pompuous the whore of Babylõ ſhalbe. Let thẽ not therfore dazell

dazell our eyes, or deceiue vs by any such false marks to cause vs to leaue the poore, litle, & persecuted flock of Christ, to ioyne our selues with their garnish synagogue. Well thus you haue hard, what faith wil not serue our turn to vnite vs vnto Christ, that so we may, whē it pleaseth the Lord, die in him, euen wherby you may also see (and I doubt not, but you do) what maner of faith it must be ỳ with serue. Howbeit for your more full satisfying concerning that point, vnderstande, that that fayth the Lord by the ministrie of his word and Sacramentes through the inwarde woorking of his spirite neuer yet wrought in any, nor euer will, vnlesse that firste by his lawe hee were one, that was come not onelie to see and knowe his sinnes, and the punishmentes therefore due vnto him, but also to a true sorrowe for the same, and an vnfayned loathing thereof, and consequently to an earnest hunger and thirst to bee delyuered therefrom. For Christe was not sent to comfort any by the Gospell, that were not firste discomfited by the lawe, to rayse vppe any by the one that were not first throwne downe by the other, or to heale any by the one, whom the other before had not made euen sicke in Soule for the griefe of sinne. And therefore it is written, that hee was sent to bind vp the broken harted to appoint vnto them that mourne in Sion, and to giue vnto thē beauty for ashes, ỳ oyle of ioy for mourning,

Whath faith it is that wil vnite vs in deede to Christ.

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the garment of gladnes for the spirite of heauinesse, Isai. 6. 13. And such (saith Dauid Psalm. 51. 17.) as are of a contrite and a broken heart are acceptable vnto him, & hee wil not despise them: and to him euen to him, that is poore and of a cõtrite spirit, he saith, he wil looke, Isai, 66. 2. And therefore Isai, 55. 1. and Iohn. 7. 37. hee calleth only the thirsty vnto him, and Marke. 11. 28. the wearie, and heauy loaden, promising comfort to such, which propertie of our God it seemeth that the blessed virgine had wel obserued, and therefore shee singeth, Luke. 1. 53. Hée hath filled the hungry with good things, and the riche hee hath sent emptie away. They therefore that by faith would find Christ, & so be raised vp, must first go to schoole with the law, to learne thereby effectually the former lessons: for the law is our schoolemaster to bring vs to Christe, Gal. 3. 24. that so they finding out the depth & grieuousnes of their spiritual sicknes may séeke a fit & sufficient plaister and salue to heale and cure it. Vnto which estate when the Lord hath brought his knowing that light after darknes, health after sicknes, felicity after tast of miserie will be the more welcome and more thankfullie receiued, then effectuallie he causeth them so to profit by the doctrin of the Gospell, that first thereby they attaine to a sound & right knowlege of Iesus Christ, what he is in person, & what he is in office. In person, that he is the second person in the Trinity, very God, and very man also: & yet that he is but one

person

person consisting of these two natures. In office, king, priest, & prophet, the only messias & meanes to be saued by. Which saluation therby also they learn, he hath dearly & fully merited in & by his own abasement, in ý he became man, liued, died, was buried, & descẽded into hel: & therby likwise they learn, that by his aduãcemẽt, that is, by his resurrection, ascension, & sitting on the right hãd of his father, he is now able to bestow & apply ý same saluation by himself so merited to all ý bee his. Whereupon they take occasion stedfastlie to beleue, that for his onlie sake they shal not onlie be quit of all their sins & the punishmẽts due for the same, but ý also God wil vouchsafe to accoũt them righteous, & worthie or meet for the kingdome of heauẽ for his righteousnes imputed vnto them. So ý faith seeketh for ý whole matter & cause to be saued by in christ Iesu alone, & in him alone it findeth, & apprehẽdeth sufficient matter why the owner of it should be iustified & saued. The ground of this faith in the cõfutation of the popish faith you haue heard alreadie: wherunto ad yet these two manifest places, whereof ý first is in the 10. of Iohn 1. and 7. where Christ flatlie teacheth, that he is the onlie dore into Gods sheepfould, and that so earnestly, that he pronoũceth them all theeues and robbers, that seeke to get in anie other way. The other is in the 4. of the Act. 10. 12. where we read, that Peter boldlie before the high Priests and their cõpany in a solemne assembly saith, Be it knowen vnto you al

and to al the people of Israel, ỳ there is saluation in no other, but in Iesus of Nazereth: For among men there is geuen no other name vnder heauen wherby we must be saued. The which 2 places (if there were no more to be foũd through out the whole scripture) were sufficiẽt to put vs out of al doubt, that there is no part of saluation to be loked for, but only in, through, and for Iesus Christ. And therefore the greater is ỳ iudgement of God vpon the Church of Rome, which notwithstãding these places wil yet seeke for some part of the cause of their saluation by their owne satisfactions and merits. But wee, to whom the Lord hath giuen grace to sée the glorious riches, which he hath prepared for vs in this his sonne, hereby may be assured, ỳ séeing there lacketh in christ, neither ablenes, nor willingnes to be such a one, that without all wauering wee may bee bold to beleue that God is both able and willing frẽely, and fully, soly, & wholy to iustifie vs here, and to glorifie vs elsewhere, for this his Sonnes sake alone: which persuasion groũded vpõ this & other such groũdes in ỳ scripture before touched, is that which I bloldly affirme vnto you, to be ỳ faith ỳ in déede maketh vs to be in the Lord, & so ready to die in ỳ Lord. I exhort you therefore as many as be desirous to die in ỳ Lord, to seeke in time by this faith to liue in the Lord. Remẽber that it is the Lords gifte, & that by the ordinarie meanes of ỳ word preached, Gal. 5. Ro. 10. 14. 1. Cor. 1. 21. And therfore if you would haue it, &

hauing it once, reteine & keepe it, you must diligently seeke it at the Lords hãds by ẏ vse of this meanes, and that while the Lord doth offer the meanes vnto you, least (as he threatneth, Pro. 1. 24. 26. Because he called & yee refused, he will laugh at your destructiõ, & mock whẽ your feare cõmeth. Do not defer off the seeking for it, & the strengthening of it vntill olde age come. If you would die in it, you must learn to liue in it first: & ther is no reason ẏ you should spend ẏ strẽgth of your dayes in vanitie, ignorance, misbeliefe, & infidelity, in the seruice of Satan, and in the end when these things are wearie of you to think, ẏ it is inough to serue God with your old, drie, and rottẽ bones. God neuer liked to be serued wỏ the lame, blind & maimed of the flock, but the strõg, lusty, & vnblemished he alwaies called for, Mal. 1. 8. & 13. And therefore let euery one in his youth & time of strength remẽber his creator, & turne vnto him, Eccl. 12. 1. Of this faith, & earlie and timely seeking for it, this noble person, whose funeral and burial we are now about hath bin a noble example vnto vs: for we know, ẏ not only in his later daies, in her Maiesties time ẏ now is, whõ to be of this faith, was & hath bin safe & cõmendable vnto him, but also before, when to shew himself of this faith was dangerous to his liuing and honor, he hath shewed himselfe in his life a zealous and cõstant professor and confessor of this faith, vsing al good meanes both priuatlie and publikely to nourish it by the diligent vse of

A briefe report & testimony of the Earle of Bedfordes life and death.

the meanes afore said. I my self haue bin both an eye witnes, and an eare witnes, that both in respect of his sins, he had infallible tokens of a very broken and cõtrite hart, and thought as basely of himself in respect of himselfe as a true penitent man should: and that yet casting his eyes vpon Gods mercies towardes such in Christ, no man could be more comforted & raised vp againe: notwithstãding he was as free from the cõmon corruptions of the world (wherinto mẽ of his place are greatlie assaulted & prouoked to fall) & as ful of loue and charitie & all ẏ fruits therof as lightlie amõgst men any can be found: yet this I can testifie of him, and (I think) so can al that knew him & were acquainted with him, ẏ hee was neuer the more puffed vp with any conceite of his owne righteousnes: yea though his course of life and dealing with al men were such, that he had got this title cõmonly in the mouthes of all. The good Earle of Bedford, yet stil his crie was, ẏ onlie in Jesus Christ and his merits was al his hope & trust concerning his saluation. And trulie as he liued in this faith in this sort, so, to the glorie of his God, al our good example, and his own euerlasting comfort, he died cõstantly in ẏ same. And therefore (as they that were most about him can testifie) a litle before his death in this his last sickness, out of the abundance of his hart, and faith that was lodged therin, he vttered these words with great cõfort, Satan is cheyned, Satan is cheined: The seede of the woman hath

broken

broken the ſerpẽts head, The ſeede of the woman hath broken the ſerpents head: Euen for me, Euen for me. And a litle before his death he ioyned in praier with a godlie miniſter, (whom he kept in his houſe for y watering of himſelfe & his familie, from time to time, with the water of life) vnto the Lord moſt earneſtly, & made in his hearing (after ſome good comforte giuen him by him) a notable, ſweete & Chriſtian comfort of his faith in God the father, God the ſonne, and God the holy ghoſt: ſhewing how fully he hoped to be ſaued in and for Jeſus Chriſts ſake alone cõcluding in y end thus, Thus I beleue with my hart to iuſtification, & confeſſe with my mouth to ſaluation: and ſo quietly wan a verie litle ſpace after gaue vp the ghoſt. I dare therfore be bolde to place him within the nũber of them that here in my text the Lord ſpeaketh of: For he was no timeſeruer, or diſſebler, none that either in forehead or hãd bare the mark of the beaſt, but that hated the leaſt rag, relick, & clout of the Romiſhe harlot euery day more and more vnto his death. O you Nobles & others, of what calling ſoeuer, learne and ſeeke to be like to him liuing, that yee may be like to him dying: aſſure your ſelues that he loued Gods ſincere truth vnfeinedlie, that hee made not his religion a ſtepping ſtone to clime vp to promotion by, nor his drudge to ſerue his turne to compaſſe his worldly ſetches, and deuices by. No, no, he was no vaine & prophane politike, that fauored and countenanced religion for

his owne turne: his vnfeyned loue appeared towards it, in ý euen the feete, yea the very feete of thẽ that were messengers therof vnto him were alwaies beautiful in his eyes; insomuch, that he toke pleasure to reason and confer wt̃ them most familiarly and curteously, taking it as great honor vnto himself, to patronise them in their good causes at all times, and to further to his vtmost their honest sutes: truly when I cõsider of ý one side, how faithful a counseller her Maiestie hath lost of him, & of how trustie a patron the cõmonweale is by this his departure frõ vs, bereaued, & of howe deare & tẽder a father this our church is therby also depriued; and when I haue done, enter into a consideration on the other side, of the blessed and hapie change ý he hath made, which followeth here in my text: I cannot tel whether we haue greter cause to mourn in respect of this thræfold losse to vs thã to reioyce in respect of ý blessed and happie state hereby he fallen to him. Sure I am wee may now well conceiue, that in this thræfold respect there is grat cause, why we should mourne: but I feare wee shal euery day more and more perceiue this thræfold misse and losse of him, & therefore our mourning is rather likely to be increased than otherwise. Howbeit, to moderate it, let vs proceed in the text, that we may sæ thereby againe, what cause ther is euen of loue towards him to make vs in his respect to be ioyful againe. In the handling whereof I wil be ý briefer, because I haue bin ý longer in this.

Wherefore

Wherefore leauing him most certainly enrolled euen by Gods owne hand within the number of those, that be vndoubtedly dead in ỹ Lord let vs see what is here said cõcerning the state of such, and therefore cõsequently of him. It followeth, Blessed are they immediately thencefoorth, Yea saith the spirit, they rest from their labours, and their works accõpany them. Wherein first their state is set downe by the heauenly voice, what it is, and when they enter vpon it, & then the same is iterated and somwhat explaned by the approbation and assent of the holy ghost, in that forthwith they rest from their labors, & their works accompanie them. Their state is blessed: as for their entraunce and continuance in that state, it is expressed in this word ἀπάρτι, which, the etimologie of the word, the vse of the word in the best Greeke authors, and the very circumstaunce of the text considered, cause me to translate thus, Immediatly thencefoorth. Which to be the sense that it hath in this place, vnderstãding the place of Martyrs, the Rhemists thẽselues in the notes vpon this place willingly confesse. Yea they vnderstanding the place also generally of al diseased in state of grace confesse it, maie then also (though they say it doth not properly so signifie in this place, which they can neuer proue) be so taken here, vnderstãding it only of those that so diseased after Christs ascension vnlesse the impediмẽt be in thẽselues. Whereby it is euident, that not the propertie of the word, but a desire to

The second part of the general diuision, wher in first is set downe the method and true sense of that part of the text, with proofs thereof, as followeth.

maintain still their *limbus patrũ* for those that departed in faith before Christes ascension, & their purgatorie for some that depart so since, maketh them vnwilling to yéeld, that the naturall sense of the worde here is as I haue rendered it. But who so cõsidereth, that the scope of the place is to cõfort the godly & sincere seruãts of God against the manifold assaults & afflictiõs procured them in this life by Antichrist, euẽ with this, ý if these notwithstanding they perseuer vnto the ende, they shal presently, and so forth for euer bee blessed, shal thereby perceiue, ý it must néedes here haue that sense. For to take it any otherwise woulde minister vnto them a colo cõfort: as for example say vnto thẽ but in their sẽse (which they would faine vtter for the sense, if they durst for shame) be of good cheare, be cõstãt vnto the end, and thẽ perhaps presentlie thou shalt go to blisse, & perhaps to purgatorie, there to feele paine that exceed al the paines of this life at the leaste, vntill thou hast satisfied vp for thy sins, partly by thine owne bearing of those paines, and partlie by suche other relieke, as good men shall prouide for thee whẽ thou art gone, and thẽ thou shal go to blisse, and the cõfort ý it ministreth is as colde as lead. Aũswereth this the circũstance of the text? May tendeth it not rather to the plain cõtrary, that is, to their discõfort? Well, it seemeth they will not striue with vs for this sense of the word, so wee would be content to vnderstand it of all that die in grace since Christs ascension only, & but of so

manie

manie of those also, as before their death haue fullie satisfied for their sins: but we may not grãt them either of these limitations: not the first, because they that died in faith in Christ to come, as wel as those that die since in faith in christ come, foũd their faith auailable to their saluation. For Christ hath bin the selfsame slain lamb for euer in the sight of his heauenly father, Reue. 13. 8. and is one and the self same yesterday, to day, & for euer, Heb. 13. 8. And he himself, to the plaine confutation of this grosse opinion, that the faithful that died before his ascension went not to ioy and blisse, placeth Abraham and Lazarus wt̃ him in ioy and blisse before his death, Luk. 16. 24. &c. and promiseth the theefe that day, when he died, that he should be wt̃ him in Paradise, Lu. 23. 43. And as for the latter the vainenesse of that addition hath bin laid open alreadie, in that wee haue learned, that there is no other satisfaction for the sins of the faithful, but that which Christe made in his owne person once for all: and yet they are so loth that this place should be vnderstood generallie of al that depart in a right faith in Christ, when, where, and howsoeuer that (mistrusting belike that ἀπάρτι woulde not serue their turns) in the next clause Nai they translate Now: wher as they know it is an aduerb of affirming, & not of time, and signifieth Yea, Also, & neuer Nowe. Why do they not translate the same word, Mat. 5. and Iames 5. so also? Which if they did, then we should read ther, for Let your yea be yea, let

your

your now be now: and for Let your speach bee yea, yea, let your speach be now now. But they found that their vulgare translation readeth it *Iam*, that is now. Yea, but they were not ignorant, that trulie the word Nai could not be so trãslated: but that they cared not for as long as thus to trãslate it (though against al reason) seemed to sound better to coũtenance their *Limbus Patrum*, for so they gather of it. Now saith the spirit &c. (that is since Christes ascension.) that it is thus with them that die in the Lord, as though it had not bene so before. And it woulde be noted, that the Greeke word, that is translated labors, doth not signifie any action or operation whatsoeuer, but such labor as is wearisom and tedious to the doer or sufferer. For we must not think that the souls of the righteous seperated frõ their bodies liue in idlenes, without exercising themselues in any kind of action. For (no doubt of it) they are occupied in the contemplation of God, wherein their felicitie lieth, and in praising him with ioyfulnes. But we are thereby to vnderstand, that such is the case of them that die in the Lorde, that thencefoorth immediately for euer all woe, griefe and paine whatsoeuer ceaseth to thẽ both in body & soule, which is one parte of their blessednes and happines here spoken of: but because blessednes lieth not onelie in a not feeling of wo and paine, but especially in fruition of some present & permanẽt ioy and comfort, therefore (the better to explane vnto vs, what blessednes it is,) that they that die in the Lord thencefoorth for e-

uer haue attained vnto immediately vpon ẏ diſ-
ſolution of their ſoule and body) it is further ad-
ded, that the woꝛkes of ſuch accompany them:
that is, that pꝛeſently all the good woꝛks of ſuch,
euen vnto the giuing of a cuppe of colde water to
one of Gods litle ones in the name of a Diſciple
ſhalbe rewarded in heauen with vnſpeakeable
ioye and felicitie, Mat. 10. 42. I reade it rather,
And their woꝛkes accompany them, becauſe ſo
tranſlated, the foꝛce of the greek is the better ex-
pꝛeſſed. Foꝛ ἀκολυθεῖ doth not ſignifie to followe
a farre off, but to followe hard at the heele, and
therefoꝛe ἀκόλυθος is a hand maid: & beſids μετ' αὐτῶν
is moꝛe pꝛoperly read, with thē, than after them.
Alſo thus reading it accoꝛding to the ſenſe of the
greek, the circumſtance of the place is better an-
ſwered, which was to animate thoſe that liued
in ẏ Loꝛd alſo to die in ẏ Loꝛd, with hope of pꝛe-
ſent bliſſe vpon their death. Whereas, if it were
read, And their woꝛks follow them, a cauiller to
their diſcōfoꝛt might ſay, that may be ſo, though
it be not befoꝛe the end of a thouſand yeres after
their death, & ſo in the meane time they may frie
in purgatoꝛy: and thus it is cōfirmed likewiſe ẏ
ἀπάρτι muſt here impoꝛt immediatly thencefoꝛth.
Foꝛ if the reward of their woꝛkes follow them,
ſo, that it is pꝛeſent at their heeles, then there is
no meane ſpace betwixt. And yet I woulde not
haue it hereupon inferred, ẏ my meaning is, that
ſoules departed in faith haue ſtraight their con-
ſūmation & ful crown of gloꝛie, that is pꝛepared

foꝛ

for them. For I know that ỳ shal not be before ỳ general resurrection, & that ỳ setting of ỳ crown vpon their heades is deferred vnto Christes 2. cõming: and therfore Iohn in a visiõ (Apo. 6. 10.) heareth the blessed soules in heauen crie aloude for the day, though so, that they are contented wout grief (for to obay the Lord is al their ioy thẽ) to tarie the Lords leasure, and to abide his pleasure. But hereby I would haue it gathered (for so it may wel) that straight their blisse is such, & shalbe thencefoorth, that neither bodie nor soule shal euer feele the least grief or pain again, & that presently the soule is in possession and fruition of so excellent an estate in heauen, in respect whereof it may worthilie think it self right blessed and happie, and so fullie rewarded for all the works done by it in the bodie, that it shal not haue cause to complaine that any one work is forgottẽ and not rewarded. Euen this therfore hath the Lord from heauẽ in and by this word (blessed) expressed, which is a word of greatest importãce, that he could vse for in blessednes and happines both Philosophers & Diuines hold, that mans chiefe felicitie consisteth, wherunto in his whole life he must ayme. Wherfore (no doubt of it) euen this state of them, that die in the Lorde, that by this word, and the phrases following to explain it, is ment, is such a state, that the state of princes and Emperors in this life, let them be otherwise as happy as it is possible for mẽ to be, in cõparison herof is but a misery: for what state here is, euer

was,

was, or shalbe so happy, which is not intermingled, was, or shalbe w̄ some labor & pain: Yea eue in ỹ delights here, & greatest ioyes of this world there is satietie & wearisomnes: and there is no certaintie, nor vnchangeablenes in states here, the best and most florishing are so subiect to mutability & alteration: but in this there is no grief of mind, nor sicknes or paine of the bodie, no Gāgrena nor any other woe, Apoc. 21.4. And in the ioyes there is cōtinuall comfort, & delight without wearisomnes, & that such as is euerlasting, vnutterable and vnconceiueable by the tongue or heart of man. And this is nowe the state, and hath bene euer since his departure, of this noble Earle our honorable brother, and shalbe thencefoorth, as both God & angels ful wel knowe, & we men neede not once to doubt, & this shalbe ours also if we liue & die in the Lord, as he hath done. It is told vs all so from heauen, it is recorded so by a faithfull witnes, and approued & ratified by the spirite of God. God grant vs all grace to beleue it, & one day to trie the truth & certaintie of it in our own persons by experience. In ỹ meantime let vs somewhat further consider of the doctrine and of the words as they lie, wherein it is vttered, that we may not onlie see thus, as wee haue done hitherto, the generall & principal lessō therin taught vs, but also euery particuler truth cōfirmed therby, & error cōfuted therin, that we may make the vse of it fully, for which it was written. Because (as no doubt of it) there are

fooles

The particular lessons to be learned herein. The same body shall rise againe, and in the meane time resteth in peace.

fooles in ỹ world, Psal. 14. 1. which in their harts think though they dare not for shame with their tongues say, there is no God, & consequẽtly, that there is neither hell, nor heauen, resurrection of the body nor immortalitie of ỹ soul: let vs mark, what doctrin this text teacheth vs to the cõtrary to the stopping vp for euer of the mouths of such prophan Atheists: wherfore to begin wãl I say, how could it be here said, ỹ they ỹ die in the Lord are thencefoorth blessed, vnles in respect of the whole man it were so in some sort? Euidẽt it is, that if either the body were vtterly perished, so that it should neuer rise again, or the soul dead, ỹ it could fẽle no ioy, they could not at al be said to be blessed: for blessednes (as you haue heard confirmed vnto you euẽ out of my text it self) cõsisteth not only in ceasing from labor, woe & paine, but in a possession & fruition of a most heauenly reward: nay it is most certain ỹ if either the body in the mean time vntil the resurrection were not in rest & peace or in the end should not rise againe, the soul could not be said to be blessed, & to inioy the reward of workes done by it in the bodie: for it were a kind of miserie vnto it to haue the body disquieted, especially to be wout hope of being euer restored & ioyned to the body againe. Wherefore in that they that die in the Lord are here pronoũced blessed, first for the bodies of such we learn, that they are in rest, and (as the scripture speaketh) as it were a sleepe in the bosome of their mother the earth, Acts. 7. 1. Thes. 4. 15.

and

and therefore free from all woe & paine, and not to be disquieted by diuels, enchaunters, or witches any maner of way, and that most certainly they rest in hope of a blessed resurrection, which (according to the scriptures, Mat. 25. 1. Thes. 4. 1. Cor. 15.) at the last general day of iudgement by the power of the lord shalbe brought to passe. Whereof we must néedes be perswaded, in that otherwise God should not be perfectly merciful, nor Christ a full sauiour: and why should Christ take vnto his godhead & vnite therewith in person as wel the body of man, as the soule of man, vnles he ment to be a full sauior of both? He our head rose again, in his own bodie, one in substãce with ý it was before, though altered in properties, & so shal it be with his members, 1. Cor. 15. 1. Thes. 4. Notable therefore was Iobs faith his time considered, I know saith he ý my redéemer liueth, and that I shal sée God in my flesh though after this skin the wormes destroy this body, whõ I my self shal sée & mine eies shal behold, & none other for me, Iob. 19. 25. 26. 27. Euen the dying of ý corne first in ý earth & the after growing vppe of the same, and the reuiuing of diuers wormes & other creatures at ý spring towardes summer, ý lay for deade al winter, are glasses in nature ý our God hath set before vs to make vs ashamed, of this point of infidelity and Atheisme once to cal ý truth of ý resurrectiõ into question. And as touching the soule ý it dieth not, but (if it depart out of the body in the Lord) that it passeth streight

The soule is immortal.

straight to the Lord, with whom it not only ceaseth from al woe and paine, but also enioyeth the reward of blisse, hereby also wee are plainely taught: for otherwise how should it be true, that immediatly thencefoorth such as die in the Lord, are blessed in not onely ceasing frõ their labors, but also in present receiuing reward of their workes. For hereupon it must nèedes follow to be most true, which we read, Eccl. 12.7. that the soule returneth to him that gaue it. And that also Mat. 10.28. that tyrants cannot kil the soule. Wherefore we may with Peter count death but a slitting of the soule out of the tabernacle of the bodie, 2. Pet. 1. 14. and with Paul, a going from an earthly house to a heauenly, 2. Cor. 5. 1. &c. and therefore with him vpon good cause desire to be dissolued, and to be with the Lord, Phi. 1.23: & whẽ we die dying in the Lord with Christ, Luk. 13.46. and with Stephen, Act. 7.59. commend our soules into the handes of God. Whereupon it followeth that ther is a soule, and that it dieth not when the bodie dieth, but is immortall. Yea further in that (as we perceiue by Christes placing of Lazarus immediatly in present fruition of ioy after his death in Abrahams bosom, Luke 16.) the soules of such as die in the Lord are said here to haue their workes accompanie them, hereuppon it followeth, that the reward thereof is not drousie sleepe, but a ioyfull feeling of heauenlie blisse, and that therefore the soules of such departed sleepe not, but are awake, & in a liuely

It sleepeth not nor is without feeling of ioy assuredly vntil the resurrectiõ.

sæling

feeling of ioy in heauen. Which fancie of these sleepers is confuted also in ỳ Ioh. Apoc. 6. seeing in vision souls in heauen, heard them crie aloud vnto the Lord to hastẽ his second cõming. Herevpon also (in ỳ of contraries there is contrarie condition) may wel be gathered, in ỳ the state of those that die in the Lorde, is blessed, ỳ the state of those that die not in the Lord, is accursed.

The blessed state of them that die in the Lord is permanent.

Now in that it followeth ἀπάρτι immediately thencforth: and their works accompany thẽ, and they cease from their labors, by three most euidẽt reasons it must needes follow that to such as die in the Lord there is not any mean place or purgatorie, & therfore to none other by our aduersaries own cõfession: for they themselues hold as well as we, that all that die out of grace & fauor of our God, they for their sins, in soul go straight to hell: and that none goe to Purgatorie but such as die in the Lord, which yet before their death haue not sufficiently satisfied for their sins. But here I say this their doctrin is flatly cõfuted: first in that they are immediately after their death thẽcefoorth wout any exception said to be blessed: secondly in that it is said, They rest from their labors: thirdly in that it is said, Their workes accompanie them. None of all which could bee true, if any of them went to purgatorie: and yet our Rhemists vpon this place are not ashamed to write in their notes (notwithstanding it be their knowen & receaued doctrin, that the paines that souls suffer in purgatory, be equal to the paines

of hell for the time, and that one principal torment there is the gnawing worme of conscience) that souls in purgatory may be wel said to be blessed straight after their death, & to rest there in peace. Which if it be true, thē their doctrin of ỹ paines, that soules abide there, is but a fraibug, & if their doctrin be true thē this is false which they write Loe here the popish vnitie. But how may they notwithstanding the paines there be said to be blessed? Because (say they) there notwithstanding they are ceased from the labors of this life, & all daunger to sin, and are put in securitie of eternal ioy in the end, with vnspeakable peace of conscience in ỹ mean time: then it cānot be (say I once againe) that the paines of purgatorie be so great for the time, as the paines of hel. For there is no securitie of ioy there in the ende, nor in the mean time any comfort at all in cōscience, but extreme anguish and horror. Againe, who sæth not that it is a poore blessednes to go from the afflictions of this life (which the faithfull with ioy and reioycing suffer, Act. 5.41. and that in ful assurāce of ioy in the end, Ro. 8.33. and so to the end of the chapter and consequently with great comfort of conscience in dæd) to a place where for the space of ten mens liues, yea they cannot tel how long, they shal suffer pains & torments, ỹ least whereof (as they write) infinitelie excædeth ỹ greatest of the other: and if this were so, ỹ it might stand with ỹ Apostles meaning, as they in their notes would fain make vs belæue thē (no doubt of it)

here

here is a colde heartning ministred to those that liue in ỳ Lord, to perseuer to their death against all assaultes to the contrary, that when they dye they shal straightway make onely this chaunge. No, no (dearely beloued) the scope of the text, & the nature of the blessednes here spoken of will not abide this their glose. The greek word κοπὸς, which is here translated labors, signifieth as (I haue told you) all labors with griefe, wearisomnes, or pain generally, & cannot be restrained to the afflictions only of this life. And though they could holde their purgatorie by their cauelling, for al ἀπάρτι and κοπὸς, yet (séeing they must néedes vnderstande the last clause by a metonymie of the reward of workes. For the workes themselues (they know) were neither actions or passions, which are not extant, but vanished & gone, when the action and passion was finished: and séeing also the Greeke ἀκολυθεῖ μετ' αὐτῶν cannot more properlie bée englished, than their works gos with them: and séeing in Purgatorie they will not for shame saie, that they haue alreadie the reward of their workes) it must needes followe, that presentlie after death they gos thither where forthwith they may haue the reward of their workes, which they must néedes confesse is Heauen; and therefore that there can bee no such Purgatorie for them to staie in, as they imagine, before they come there. Yea further, the due weying of these wordes as they cleane quench the fire of Purgatorie, so they

The popish reliefe for soules in purgatory, despiled.

ouerthrow al the relefe, which the papists haue deuised, & yet vse to relieue the soules ý be there. For we read here, that their owne workes τὰ ἔργα αὐτῶν accõpanie them: and all these their relefes consisteth of that which others do for them, whẽ they be dead, & here is no promise, ý any workes shall follow them but their owne. And therefore S. Paul. 2. Cor. 5. 10. writeth that we must be al manifested before the iudgement seate of Christ, that euery man may receiue the thinges done in his owne body, according to that, which hee hath done, be it good, or euil. Now if when soules shal appeare in iudgement with their bodies euery one be but to receiue according as hee hath done in his own bodie, is it not most euidẽt that in the mean time whatsoeuer is done for soules departed hence by others, it shal neuer benefite them? And therefore here the spirite of God would not comfort them that die in the Lord with that Popish cõfort, that things done for them by others, when they be dead, should also follow them: onely he telleth them that their owne workes shall go with them: and yet his pupose being to comfort them in the best and most effectuall maner, without all doubt, if he could in truth haue comforted them with that, hee would not haue omitted it: but he hath (we see) quite past that kinde of comfort ouer, and speaketh only of our owne workes. Wherefore let vs not (after the maner of the Papists) be slack in good works, while we are a liue, trusting ý by doles, masses, diriges, trentals,

trentals, & pardõs made, done, & procured for vs by others when we are gone, we shal haue that state of our soules departed relieued, but (as S. Paul hath cõmanded vs) Whiles we haue time let vs doe good vnto all men, especially vnto the houshold of faith, Gal. 6. 10. for wher the tree falleth there it lieth, vntill it be reared againe Ecc. 11. 3. and the dead haue no portion of any thing that is done vnder the sun, Ec. 19. 6. And we see by christs parable, Mat. 25. 10. &c. that the foolish virgins that lacking oyle in their lamps of their owne, sought it at the hands of others, could get none, though they would neuer so faine haue had some of thẽ, whatsoeuer it had cost thẽ, & so were shut out frõ entring in with the bridegrom into his chamber. Wherfore the spirituall craftines of poperie, first in diuising that there is a thirde place betweene hell & heauen, or a meane place called Purgatorie for soules departed to go vnto before they go to heauen: and then in inuenting such a relefe for them whẽ they were gone thither by others. For by the first they put soules departing in such feare, that they cared not what they gaue, and depriued their heires, wiues, and other childrẽ of, to buy at their hands their prayers, masses, & pardones, whereby they wonderfully to the spoile of others, enriched thẽselues: & by the latter they greatly occasioned men to bee slack in godlines, and lose in life, whiles health lasted, vpon hope of this prouision in the end, and also so led them from the present faith in Christ

to a faith in these things, and consequently murthered their soules, & yet marueilously inriched them selues. Whereby they haue proued them selues to be the cruellest, cunningest, & greatest theeues that euer were in the world. They may well pretend scriptures, fathers and reasons for this their deuice, therby to bleare the eyes of the simple, it is so palling gaineful vnto them: but in déede & truth the very onlie rote and fountaine thereof was insatiable couetousnes to inrich thē selues they cared not howe, & intollerable ambition to lift vp them selues into credit among the people in that thus they made them beleue it lay in their hands to ease them of the pains of Purgatorie, and to send them to heauen: as for scriptures Roffensis, Perionius, & Soto are inforced to cōfesse (& yet they were great Papistes) they haue none plain inough to proue it. And how can they, séeing Christ the Father of the scriptures hath diuided all mē but into two sorts, beléeuers in him, and not beléeuers in him, Iohn. 3. 18. and hath told vs there are two wayes onlie, the one broade leading to hell, & the other streite, leading to heauen, Mat. 7. 13. 14. Lu. 13. 24. placing (for further explication of his minde concerning the state of those two sortes of men taking the one of those two wayes) Lazarus an example of the one sort streight in ioy and felicity, & the rich glutton example of the other sorte streight in Hell after death, Lu. 16. And trulie as for Fathers to proue their Purgatorie withall they are to séeke also.

Some

Some of them (as Origen & his followers) imagine a purgatory, through which both good & bad shal goe, and wherein the wicked & the diuell also after the iudgement in the end after long torments shall be saued. Which beastly heresie Augustine worthelie condemneth & confuteth in diuerse places, as they wel knowe. And I am sure they will not holde such a Purgatorie neither. Some other as Theodor. Aecumenius, Alcuinus) talk of a purgatorie fire at ỹ last day wherwith christ shal come, when he cõmeth in glorie, as they imagine: through which all shall passe: but this is not their purgatorie: neither is it any thing but a mære phansie in dæd. Some other, amõg whom Aug. is (as they take it) ỹ chief man, seeme somwhat to allow their purgatorie: but in dæd ỹ chief places which they cite out of him for it, are such, where he speaketh but doubtfully, as thus, *Forsitan verum est: non est incredibile: An sit quæri potest*: that is, perhaps it is so: It is not altogether incredible: It may be a question, whether there be any such place or no, as in his book *de Ciuitate dei, l. b. 21. cap 26. & in Enchrid. ca. 69.* And yet in diuers other places (belike better aduised, & more settled) he flatly determineth, that there is no such third place: For in a sermon of his *de vanitate huius sæculi*, I read thus, *Scitote vos quod cum anima a corpore auellitur statim in paradiso collocatur, aut in inferni tartara præcipitatur*, that is, knowe yee, that when the soule is taken from the body either by and by it is placed

in paradise or thrown into hell. And in his Hypognosticon the 5. booke he saith thus, The first place the Catholique faith by Gods authoritie beleeueth to be the kingdome of heauen, the second place that same catholike faith beleeueth to be hell, where al runnagates & al that are without the faith of Christ shall taste euerlasting punishmēt: as for any third place *penitus ignoramus*, that is, we vtterly know none saith hee, neither shal we find in the holy scriptures that there is any such: And in his booke *de peccatorum meritis* ca. 28. he hath these words, *Non est vlli vllus medius locus*, there is no middle place for any: And truly for ỹ relieuing of souls departed by things done for them here by others as you haue heard the scriptures are against them, so the fathers be also. For Augustine saith flatly to Hesichius epist. 80. In what state thy dying day findeth thee the last day also shal come vpon thee. And Hierō, vpon the 9. of Eccl. before alleadged, gathereth that there can nothing be added to the dead by any thing done hereafter: and the like doth Theodoret in his 60. question gather of Abrahās answere to ỹ rich glutton, Lu. 16. And accordingly writeth Cyprian *de mortalitate*, saying, *Qualem te inuenit Deus cū hic euocat talem pariter & iudicat*, that is, In what state God findeth thee when hee calleth thee hence, such a one hee will also iudge thee: in deed they may haue these fathers, the heathen Philosopher Plato in his Gorgia, Homer in his 1. & 3. Ode, Virgil. in his 6. booke of AEneas, O-

as, Ouid in his 2. Fastorum, Aristotle, the Alcoran, and such like, to fetch their purgatory from others of any soūd credite they haue none. And as for their resōs they are but discourses of their own brain, or of others like themselues last before named: and their best are when they are driuen to the vttmost, but counterfaite writtinges of fathers falsly bearing their names, & writ by some of their own creto of latter time, false tales, lying apparitions of men and Diuels. For rather than Purgatorie shalbe left without an author, the diuell shalbe he, and they will make much of his authority also. For they write in Lombardica historia, that S. Odilio at Vulcania of Cicilia hearing ỹ the howlings and cries of diuels were heard mourning ỹ souls were taken from them after their departure out of the bodie by ỹ almes and prayers of their friends liuing, caused ỹ feast of the cōmemoration of the dead, for the relief of souls in purgatorie to be ordeined. The truth is, dearly beloued, that their doctrine in this poince is such, that if ten thousand angels and all the fathers should tel vs that it were true, we ought to hold both them & their assertion accursed, it is so blasphemous & iniurious to the precious bloudshed of Iesus christ, the only Purgatorie in deed both of soul and body. For to maintein this they first must hold that the merites and satisfactions of Christe are not sufficient of them selues, and by them selues (without these paines suffering in purgatorie also, and this other relefe) to saue

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the soule of the beliuer in him. Secondly they must hold, that in the blood of christ the beliuer hath forgiuenes of sinnes, but not of the punishment due therefore. Thirdly that God is such a God as will punish a soule with such hellish tormentes for some sinnes, which hee hath alreadie forgiuen of his sonne, and therefore promised to remẽber no more. Heb. 10. 27. And lastly they must attribute power to doe that to the paines of purgatorie, & to this their reliefe that they talke of, which they hold the bloud of Christe hath not done without these to such. You see therefore that these fellows that are so busie in purgatory are wel worthie for their labour to finde nothing els when they depart, but hell and hellish torments. And no doubt of it they sell Heauen so fast to others, that (if they repent not) there will bee no place els left for them but hell. But to leaue them to their fayned king the Pope, and to this his new kingdome, which he hath appropriated to him and his, it is further to bee noted, that in that the word ἀπάρτι doth not onelie signifie by & by, but noteth also a continuance of time thencefoorth, that to the full comfort of them that die in the Lorde, they may hereby learne, that not onelie immediatelie after their death: they shall rest from their labours and enter vpon their reuarde, and so be blessed: but that also, this their state is certaine without any falling backe from it: and therefore still their reuarde is called life euerlasting in the scriptures. And surelie if this

The blessed state of thẽ that die in the Lorde is permanent.

be their

be their ſtate immediatly thenceforth wout euer any daunger of falling backe to worſe, then of the contrarie it muſt needes followe, that quite contrarie immediatly after their death ſhalbe ẏ ſtate and condition of al that die not in the Lord, and that there is no hope for euer for them to attaine vnto a better. What neede there then a generall iudgement, will ſome ſay? I anſwere for two cauſes, that the bodies then may bee reſtored to their ſoules againe, that both the ioyes of the faithful & paines of the faithles, to the full manifeſtation both of Gods mercy & iuſtice, may be cõſummate & ful: and ẏ ſo God then may outwardly & ſolemly iuſtifie before al the world his former particuler iudgemẽt, which immediatlie before at euery mãs death he had laid ẏpõ them.

Laſtly, we are not to paſſe ouer, or forget how our aduerſaries ẏ Papiſts abuſe this laſt clauſe of the text: For they hearing that workes follow ſuch, thereupon infer, ẏ workes merite eternall bliſſe. In dede hereupon it followeth (as I haue noted before) ẏ none haue a right faith in Chriſt, but thoſe that haue alſo good workes to accompanie them whenſoeuer they die in the Lord, which I would not haue forgotten: But hereupon to gather that our workes merite heauen we may not. For then they ſhoulde goe before our being in the Lord, and bee a cauſe therof, whereas here it is onlie ſaide, that they follow and acõpanie ſuch. Which it ſhould ſeeme that Auguſtine had obſerued, *lib. de Fide & operibus, cap.* 14.

The abuſe of this place thereby to proone that workes merite confuted.

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when he said that good workes goe not before iustification, but they followe a man iustified. Let them therefore follow in Gods name, as a fruit of a man in the Lord, but let thē not step before as a cause of his being in the fauor of the Lorde. And vnderstand ỹ this argumēt is stark naught, good works shalbe rewarded w̄ heauenly blisse: therfore they merit it. Is no man rewarded but hee which hath merited & deserued it first? The heire when he commeth to his fathers landes is then well rewarded for his paines he toke in his fathers time, & yet he hath not his inheritaunce for those his paines, for then rather some seruāt oftentimes should haue the inheritance: but for that he was his fathers sonne & heire before: Euen so it is in this case, wee are born the sonnes of God by faith in Christ, Iohn. 1. 12. & 13. and so coheires with him of heauen, Rom. 8. 17. therby first, and then follow good workes in vs not as a cause why we shal haue this inheritance, but as a fruit & effect flowing from our thankful minds to our heauenly Father for this notable inheritance thus frely prepared for vs. And yet when we come to the inheritance, because it commeth after these our workes, after a sort we may say, that euen there by our paynes in working are rewarded, and yet wé haue not that reward for our works, but for that we working so were the sonnes & heires of God: but for the better losing of all such popish knots, vnderstand that it is not all one to say, good works shall bee rewarded, &

to say,

to say, good workes haue merited that reward. For there are rewardes giuen of mercy (& so is this) as wel as of debt & dutie, Rom. 4.4. Againe there is great ods betwixt these two questions, who shal be saued, & why man shalbe saued: To the former we answere, the well worker: to the latter, only for Christs sake apprehēded by faith. And therefore take this for ỳ conclusion, we shal be iudged, *Secundum operum indicium, non propter operum meritum*, according to the testimony ỳ our works giue of vs, not for the merit of our works For it is written Eph. 2.8.9. Wee are saued by grace through faith, and ỳ not of our selues: it is the gifte of God: not of workes, leaste any man should boaste himself. And yet this doctrin neither letteth nor staieth at all from good workes, but is the onely fountaine in deede from whence all true workes doe spring and flow. And therefore the Apostle Paul (as you may obserue throughout al his epistles) first laboreth to set down this doctrin, and then thereupon after buildeth exhortation to godlines of life: and the like course toke Peter as you may see in his first epistle. And yet these knew how to prouoke to good works, and in no case may be counted teachers of a doctrine enimie to good works. Yea there is none in deed that hath grace to imbrace this doctrine effectually, but therby he feeleth by experiece his hart so enflamed with loue towards God for his infinite mercie herby displaied vnto him both in sauing him from perishing, & in thus freely pre-

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paring heauen for him, that from that loue of his there floweth riuers & flouds of all thankefulnes in al true obedience to his God, wherein he walketh chearfully & comfortablie: But the papists being bastards & no lawfull children of ỹ Lord, being not assured of this full & frée fauour of his towards them, of a slauish feare, & with a seruile mind to earne heauen at his hands do that good which they do. Which in déed in matter & maner of doing is such ỹ though it carrie ỹ shew of godlines, yet it is not so in deede. For the matter of good works they wil not fetch warrant onlie frõ Gods reuealed wil in his word: but matter good inough with thẽ for a good work is any thing for the which they cã alleage a tradition of ỹ elders or their own good intent. Which kind of workes the Lord reiecteth as stinking in his sight, Isa. 29. 13. Mat. 15.9. & Cor. 2. 20. &c. And as for their maner of doing, it is like the Pharises ioyned wᵗ a conceit, ỹ therefore they may despise others, & trust to be heard at Gods hands for the merit of their works: which kind of doing Christe hath cõdemned, Mat. 6.1. & Lu. 18. 9. &c. in forbidding vs to do our works as the pharises did, & in sending home the proud pharisee vniustified: & therfore in verie déed, as they are wout all true christian faith, so are they wout al true good workes. And therfore whosoeuer hath any thing to comfort himself by this place, it is none of them. No doubt of it, this noble mã, whose bodie lieth here amongst vs to be entombed, though euen in outward

warde shewe of almes giuing, and other good woorks he ouermatched most meritmongers, yet seeing he trusted onlie to the merites of Christe, and neuer to his owne woorkes, but did them onlie of loue and thankefulnes towardes his God, is among those, of whom it is here saide, Their woorkes accompanie them, and therefore now is in ioyfull fruition of the rewarde thereof: whose example as wee that bee of the same faith are to followe, that so with him wee may be in euerlasting remembraunce both with God, and good men, (as no doubt he shall) so it is an example to stoppe the mouthes of the aduersaries, that lyinglie crie out that they that bee of our religion haue no good woorkes following them.

Thus at last (right honorable and dearely beloued) wee haue runne through this portion of scripture, and considered both the generall & particuler vse thereof. And so first wee haue heard howe stronglie it is warranted to containe nothing but sound truth: namelie ỹ not whosoeuer knoweth or commeth nie, but whosoeuer is by a true & a liuelie faith vnited vnto Christe, & dieth in him, (which is neither a miraculous, historicall, temporarie, dead, or popish faith, but a fayth seeking & apprehending saluation onlie in Christ Iesus) shal thencefoorth be blessed immediately in resting from all woe in bodie and soule, & in entring vpon possession of their euerlasting reward: and then thereby more particulerlie wee haue obserued, ỹ therefore ỹ bodie riseth againe, The conclusion.

and

[illegible] soul is neither mortall nor sleepeth. [illegible] is no popish purgatory, nor any thing [illegible] be done by others for soules departed, [illegible] them any good to ease or better their [illegible]: and finally that though here bee offered vs great encouragement to good workes, yet here is nothing to proue that workes merit any thing at Gods hand: all which doctrine & lessons our honorable friend here departed (as I haue from point to point shewed you) hath already founde true by experience. God of his mercie giue vs all grace so to set his example before vs, y we may so follow him, that we may euery one of vs one day also to Gods glory and our own euerlasting comfort, feele and finde the truth thereof in our selues: this O Lord we beseech thee to grant vs all for thy only son Iesus Christs sake, to whom with thee & the holy ghost, three persons & one euerliuing God, be all power, honor, might and maiesty, now & for euer, Amen.

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September 22. An. Do. 1585.

¶ The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable fellowship of the holy Ghost be with vs all now & euer, to direct, sanctifie, and gouerne vs in all our wayes, woorkes, and thoughts. Amen.

FINIS.

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